# The LUTHERAN

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**ORDINATION IN IOWA**

**Former Standard Oil executive becomes a pastor**

l. 33, No. 39

JUNE 27, 1951

CENTS

# Behind the Desk

THEY SAT in a circle around the pastor's desk at the catechetical class. Doris knew her assignment, but she kept talking out of turn. Too, she continued to have certain suggestions for the pastor, who already had his course pretty well planned.

Finally, after several additional interruptions, the minister asked Doris if she would take over his chair behind the desk. Doris was hesitant, but upon her pastor's insistence reluctantly assumed her unexpected role. The rest of the class showed no signs of protest.

The pastor, taking Doris' chair in the circle of catechumens, chose just to sit and remain quiet. There wasn't a word for a full three minutes.

"Go ahead with the class, Doris," the minister at last insisted.

Doris flushed as she said, "But it is harder than I thought it was."

The pastor rose and gave Doris her seat again. As he took his place behind the accustomed desk, he thought the child was not different from so many of us when we think we could run God's world better than God. —ROSCOE BROWN FISHER

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COVER PICTURE. During the recent convention of the Iowa Synod, John C. Bruce was ordained to the Lutheran ministry. Although offered a district managership by the Standard Oil Company, Pastor Bruce chose instead to enter seminary in response to a call to full-time Christian service. Participating in the laying-on of hands are Pastors F. D. Boldt, M. E. Lesher, T. D. Rinde, M. E. Suhr, A. M. Simonsen and F. R. Ludwig.




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# THE CHURCH IN THE NEWS

### India is grateful

The "generous gesture of the American people in enabling India to buy two million tons of food grain to help relieve famine would evoke friendly responses in India and "bring the two peoples nearer" said Prime Minister Jawaharlal Nehru. Congress placed its final stamp of approval on the loan bill by a large majority after four months of deliberation. Religious groups had given the bill strong support.

Meanwhile the Christian Rural Overseas Program launched a "Friendship Grain for India" appeal to provide a meal a day for famine victims. Contributions will be in addition to the aid provided by the loan bill. CROP will solicit grain in carload lots. The Indian government has agreed to pay all handling costs. Total needed to accomplish this purpose has been estimated at about 5 million tons.

### New president for Augustana

Age restrictions made Dr. P. O. Bersell, long-time champion of Lutheran unity, ineligible for re-election as president of the Augustana Lutheran Church. He has been president since 1935.

In convention at Galesburg, Illinois, last week, the Augustana Church elected as his successor Dr. Oscar A. Benson of Worcester, Massachusetts. He was chosen on the second ballot, receiving 237 votes to 100 for Dr. Conrad J. Bergendoff of Rock Island, Illinois.

Dr. Benson has been vice president of the Augustana Church since 1941. He has served pastorates at Albert City, Iowa; Montclair, New Jersey; Ridgway, Pennsylvania; Salem Church, Chicago, and since 1949 at Trinity Church, Worcester. From 1942 to 1949 he was full-time president of the Illinois Conference. He president of the American Lutheran Co ference and vice president of the Nation Lutheran Council.

ELECTED BY AUGUSTANA
*Dr. Oscar A. Benson*

### Civil defense emphasis asked

Civil Defense Administration officia were worried because church leaders ar religious groups were not participating civil defense preparations. Several hu dred churchmen from all major denor inations were called together at Washin ton last week to hear churches urged play a larger role in the program.

CDA Administrator Millard Caldwe said that churches "will have the burd of ministering to the spiritual needs survivors in case of attack on our cou

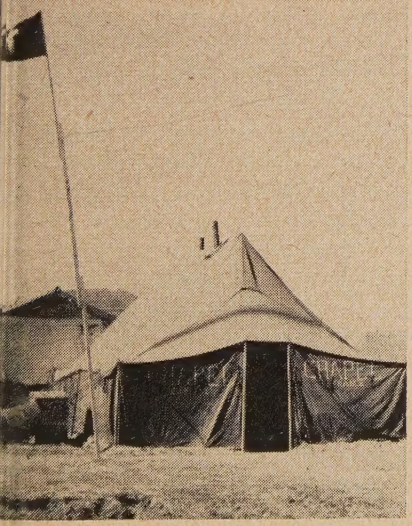
and to assure them that no matter
t their individual losses were, the
e was not too high to pay for our way
de."

ther speakers urged that church mem-
enlist in local civil defense programs.
ific tasks suggested for church mem-
were helping those who suffer losses,
ping out rumors and false reports,
ing panic.

r. Roswell P. Barnes led a discussion
od at the close of the session. Dele-
s, he said, felt that too much time
been devoted to matters of organiza-
and too little to the role of spiritual
ership which the churches should
me.

### elp build overseas

he first contingent of about 60 young
ple who will travel to Asia and
ope this summer to engage in con-
ction or rebuilding of schools, youth
ers, playgrounds, refugee homes and
rches is now en route.



CHAPEL IN KOREA

*ited Nations' forces worship in tem-
ary chapels like this one at an air base
r Seoul* *(see page 17)*

Among the group which left from New York last week were six from Hollywood's First Presbyterian Church, including the pastor's son, Louis H. Evans, Jr., and his wife, the former film star Colleen Townsend. The Hollywood sextet plans to make an evangelistic tour of England, Scotland and the Netherlands before proceeding to work camps in Italy and France.

About 800 young people from 33 countries are participating in this summer's work camps, sponsored by the Youth Department of the World Council of Churches.

### Baptists hear presidents

President Franklin Clark Fry and President Harry Truman both brought messages to the American Baptist Convention at Buffalo last week.

Representing the World Council of Churches, of whose Central Committee he is vice chairman, Dr. Fry told the delegates that voluntary relief to foreign nations is a powerful factor in the cause of world peace.

"Peace, like happiness, is not a thing to be readily obtained as an end in itself," he noted. "It comes, as so many good things do, as a by-product of decent and honorable relationships and must be patiently and diligently cultivated."

President Truman, in a message read by his pastor, Dr. Edward H. Pruden, said that it "is vitally important that we be spiritually strong" in a world faced with a "counter-revolution."

### Urges end of segregation

A Southerner accused the churches of the North of being "more segregated than the public schools, the theater, the public library and the New York subway."

Speaking to the American Baptist Convention, Dr. Benjamin E. Mays, prominent Negro educator and president of

Morehouse College in Atlanta, Georgia, pleaded for Protestant churches to take a "daring step" and throw their doors "wide open" to Negro worshipers. The majority of Christians, Dr. Mays admitted, "probably feel that churches should exist along racial lines." He added that Negro ministers who loudly denounce segregation are not themselves prepared to accept integrated churches.

### Presbyterians integrate synods

Absorption of Negro presbyteries into its three white synods was voted by the general assembly of the Presbyterian Church of the U.S. (Southern) at its convention last week. The proposal drew prolonged and heated debate, during which one delegate moved for the establishment of a separate Negro Presbyterian denomination. A large majority favored the final action, however, which now must be approved by the synods affected, in Alabama, Louisiana, and Georgia.

Synods of the ULCA have never practiced racial segregation.

### Evangelists named

A former Canadian sports cartoonist who became one of the founders of the Youth for Christ movement has been named by the National Council of Churches as its first full-time evangelist. Charles B. (Chuck) Templeton will serve in the department of evangelism of the Council, especially in the direction and promotion of preaching missions.

Mr. Templeton became widely known by conducting Youth for Christ rallies in various cities. He has also teamed up with Billy Graham on several evangelistic tours.

### Baccalaureates banned

In many communities, high school graduates gather their schools for a religious service in connection with commencement programs. Such baccalaurea services may no longer be held in publ school buildings in New York State, a cording to a ruling by Dr. Lewis A. W son, state education commissioner. Th constitute the "teaching of a religio tenet," he said.

The ruling followed a protest by Roman Catholic priest. Many prie have objected to the presence of Rom Catholic students at a service conduct by a Protestant clergyman and in sor cases have forbidden their attendanc Roman Catholic students would also barred from attending services held Protestant churches.

"The fact that more than one religio denomination is represented on the pr gram does not change its characte Commissioner Wilson explained. "T usual practice is to hold such services the various churches for the children the faiths represented."

He added "There is nothing to preve

EVANGELIST FOR NCCCUSA
*"Chuck" Templeton*

denominations themselves from arging sermons for their graduates."

Somers, where the local priest, Edward Dargin, had first raised issue, Board of Education members cated that they would seek a Supreme urt order to set aside the commissionruling.

### Puerto Rico, too

In Puerto Rico, the shoe was on the er foot. There Roman Catholics were ered to stop interfering in school af-

Dr. Mariano Villaronga, Minister of ucation, declared that "religious servin connection with school commencent exercises will not be tolerated." The se of his stand was a Roman Catholic morial mass held in connection with commencement programs at Santurce ening High School.

The Minister also demanded an explaion from the superintendent of schools the Utuado district because the latter horized the holding of elementary, junior and high school graduations on the premises of the local Roman Catholic church. Dr. Villaronga stated he had also received complaints about the participation of public schools in celebrations honoring Roman Catholic patron saints.

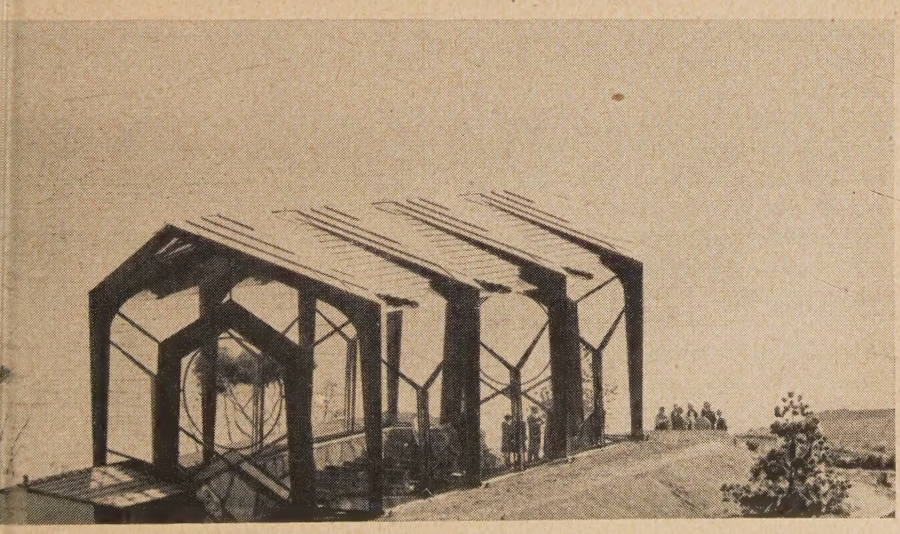
### Glass church in California

A church built "to let the outside inside" is being constructed on a high knoll overlooking the Pacific Ocean at Portuguese Bend, California. Designed by Lloyd Wright, son of the famed modern architect, Frank Lloyd Wright, it is to be dedicated as a shrine to Emanuel Swedenborg, 18th century scientist and mystic, by his followers.

The church has glass walls and a glass roof to allow worshipers to view the sky and ocean. Landscaping is planned inside the building, with vines climbing to the ceiling from stone boxes on the floor. A 59-foot bell tower, cloister and reception hall will later be added.

### Pastor heads milk commission

Former ULCA Executive Board mem-



WEST COAST CHURCH
*It brings the outside inside*

ber Dr. J. J. Scherer, Jr., pastor of First Church, Richmond, Virginia, was named consumer representative and chairman of the newly organized Richmond Milk Board.

The Board is the administrative arm of the State Milk Commission. Beside Dr. Scherer, four representatives of the milk industry comprise its membership.

"Daniel had an easier time in the lions' den than Dr. Scherer will have against the four profit-seeking members of that board," said Israel Steingold, attorney and political leader who opposes the Board's policies. Backing Dr. Scherer's appointment were consumer groups which have been battling the Richmond Co-operative Milk Producers' Association.

### Ford represents Protestants

The National Conference of Christians and Jews has three co-chairmen, representing Protestants, Roman Catholics and Jews. To succeed Charles E. Wilson as Protestant co-chairman, Benson Ford, vice president and general manager of the Lincoln-Mercury division of the Ford Motor Company, has been named.

Thomas E. Braniff, president of Braniff International Airways, and Roger W. Straus, chairman of the board of the American Smelting and Refining Company, are the Roman Catholic and Jewish co-chairmen.

Mr. Ford, grandson of Henry Ford and son of the late Edsel Ford, is a Protestant Episcopal layman.

### Writers study methods

Despite the tempting lure of cloudless blue skies and green fields outdoors, 48 Lutheran writers put in four 14-hour working days at Gettysburg Seminary from June 5 to 8 at the second workshop sponsored by the Parish and Church School Board.

Lectures and discussion periods [illegible] lieved the long "laboratory" sessions [illegible] which lessons for church schools we[re] written, criticized, and re-written. T[he] entire staff of the Parish and Chur[ch] School Board participated, with D[r.] Gustav K. Wiencke as dean of the wor[k]shop. Guest speakers included Profess[or] Roland Wolseley of Syracuse Universit[y] author of *Interpreting the Chur[ch] Through Press and Radio;* Dr. Ralph [H.] Heim of Gettysburg Seminary, author [of] *Leading the Sunday Church School;* Pro[f.] Walter Ferguson of Temple Universi[ty] and Leslie Sayre of The Friendship Pres[s] Dr. Amos J. Traver of Hamma Divini[ty] School was chaplain.

### Deaconesses meet

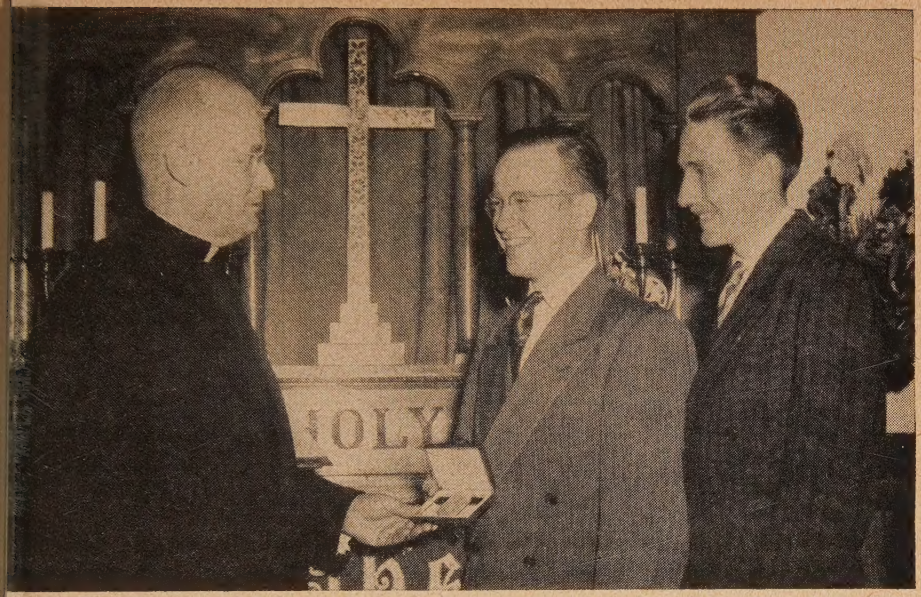
Deaconesses like their garb. It's co[n]venient, inexpensive and makes possib[le] unique Christian service. They also pr[e]fer the present plan under which th[ey] serve without salary but with their nee[ds] provided by the Motherhouse.

These statements were made by Sist[er] Anna Ebert, president of the Luther[an] Deaconess Conference of America, in [an] address on "The Organizational Stru[c]ture of the Diaconate" at the conference[']s 30th national meeting at Philadelph[ia] last week. Attending were 75 delegat[es] representing 10 motherhouses from seve[n] Lutheran bodies.

Need for more recruits for the dia[-]onate was stressed. The 10 conferenc[e] institutions reported 317 deaconesses [in] active service. Of these, 160 are servi[ng] in the United Lutheran Church.

Dr. E. Theodore Bachmann told del[e]gates that deaconess work is in a perio[d] of transition, with promising future o[p]portunities. He suggested that some for[ms] of the diaconate might include marri[ed] women and widows.

Sister Olive Cullenberg of Immanu[el]



SOIL FROM IDAHO

*resident L. H. Steinhoff at the recent Pacific Synod convention receives a container of oil from first groundbreaking for a ULC congregation in the State of Idaho. Making resentation are Pastor Paul William Funk of the newly organized Church of the Good hepherd, Pocatello, and Mr. Charles Lundgren, lay delegate from the congregation*

Deaconess Home, Omaha (Augustana), was elected president for the next biennium. Sister Anna, having served three terms, was ineligible for re-election.

### And so forth

Three days after he resigned from his pastorate at the First Congregational Church of New Britain, Connecticut, to become director of the Washington office of the NCCCUSA, the Rev. Theodore Greene died of a heart attack. He was in Washington, looking for a house.

A limit of "perhaps $500,000" should be placed on the amount of tax exemption granted to churches and synagogues, New York City Councilman Stanley M. Isaacs recommended. "If someone chooses to worship at a magnificent temple on Fifth Avenue, instead of at a more modest one in some other part of the city, he should pay something for the privilege," the councilman observed. Mr. Isaacs said that he would not introduce his proposal in the City Council, however, "because it wouldn't have a ghost of a chance."

The Relief and Annuity Board of the Southern Baptist Convention has purchased the Fulton Bag and Cotton Mills at Dallas, Texas. The Board handles retirement plans for ministers and workers of the convention. It will not operate the mill, but has leased it for a 25-year term to its present management.

Churchgoers can ride free on Ohio Valley buses in Huntington, West Virginia, from 8:30 A.M. until 12:30 on Sundays. Passengers get free passage if they tell the bus driver that they're on their way to or from church.

# World News Notes

### A year in Korea

Twelve weary months of the struggle in Korea were ending this week, with no clear proof in sight that the purpose of the struggle could be achieved.

The Korean war had been something entirely new in history. It was begun to demonstrate that the free nations of the world would stand together to check aggression. If that could be proved decisively in the valleys and on the mountain ridges of Korea, there might be no World War III.

A truce ending the war somewhere along the old dividing line between North and South Korea would satisfy most of the UN member nations as evidence that aggression had been defeated.

In the United States this month there had been keen expectation that the Communists were about to offer an armistice. But the Communists weren't broadcasting their thoughts to the whole world, as the U.S. had been doing in its Senate inquiry into Far Eastern policy.

### Cut-off date for Mexicans

With big problems of war and politics to think about, U.S. Congressmen couldn't spend much time concerning themselves with affairs of a small army of Mexicans who would like to work on U.S. farms during the summer.

Migrant farm laborers crossing the border to get jobs had been paid low wages and housed in squalid shacks. A new agreement to protect the migrants had been worked out between United States and Mexican officials, but must have Congressional approval. Congress had taken no final action.

This month Mexico said it would cancel its migratory labor agreement with the United States, and would call home all its workers by July 15. An important and badly needed labor supply, particularly in California and Texas, would be withdrawn by this action.

Mexicans would probably still work illegally in the U.S. but would continue to suffer from unfair treatment.

### Higher education, 1951

Lafayette College in Easton, Pennsylvania, founded by the Presbyterians in 1826, was in the streetcar manufacturing business this month. It had purchased the $6 million St. Louis Car Company, maker of streetcars, trackless trolleys, subway cars.

Problem of the American colleges is how to pay their teachers and meet other expenses on the proceeds from their endowment funds. Instead of investing in the shares of industrial corporations, some colleges have been buying the businesses outright.

As non-profit corporations, the colleges are sometimes exempt from paying taxes. The car company bought by Lafayette College will continue to pay federal, state and city taxes, it was announced.

### Man-made farm land

When history was just beginning to be written, in the valleys of the Tigris and Euphrates rivers in the Middle East farmers depended on drainage canals to keep their fields fertile. Eventually the canals were allowed to fill up with drifting sand, and civilization dwindled away almost to nothing in that part of the world.

Biggest man-made farm land in America is now beginning to shape up in eastern Washington. A million acres will be irrigated with water backing up to a depth

280 feet behind the Grand Coulee
n. First giant pump—moving 720,000
of water a minute—went into ac-
last month. There will eventually be
zen such pumps.

y next spring the first 87,000-acre
k of farms will be ready for planting.
re will be room for a thousand farm
ilies.

eterans of World War II had the first
nce in buying the land. It will cost on
verage of $25,000 for each family to
set up, including housing and farm
hinery. Long-term loans are being
nged. Farms are from 40 to 160 acres
ce, depending on fertility of the soil.
ners pay the government for the water
plied to irrigate the fields.

otal cost to the United States for the
umbia River area project will be about
0 million. Income from electric power
erated at Grand Coulee Dam is ex-
ted to repay much of the cost. Farm
ds will be unusually fertile, yielding as
h as 140 bushels of corn or 20 tons
otatoes to the acre.

## ngary tries to ban Western books

SALZBURG, AUSTRIA (*Worldover Press*)
Hungarian refugees recently arrived
e report that Hungarian publishing
ses and libraries have again been
eaned up" by the Communists.

Even to many Communists themselves
strictness of the Budapest authorities
time seemed a little overdone. Many
the books now labelled as "products
capitalism" and "containing imperial-
c. anti-labor ideas," can still be found
the shelves of the "people's libraries"
Moscow. For example, the fairy tales
Grimm and Andersen.

The Hungarian book blacklist com-
ses more than 10,000 books, many of
em written by such authors as Thornton
lder, Gabriele D'Annunzio, Marcel
Proust, Rudyard Kipling. The Tarzan stories and "Snow White" are among the proscribed volumes.

It appears from reports coming from Hungary that a busy traffic is carried on with books and periodicals from the Western countries, despite the ban. American magazines are in special demand. Notwithstanding the vigilance of the police, it is still possible to read an old copy of one American periodical or another in Budapest.

Possible, but expensive! Shrewd operators have grabbed the opportunity to engage in a new and profitable business. They have found that many Hungarians are willing to pay for the privilege of taking a quick glance through the pages of a Western paper or magazine. Thus a single copy goes a long way before it is worn out.

## Travel is big business

With five-day work weeks and vacations-with-pay, Americans are stepping up their holiday traveling. People who provide tourists with food, lodging, entertainment, souvenirs are taking billions of dollars a year in the United States.

West Virginia made more money on tourists last year than on anything else except its coal mines. The tourist trade has become the most profitable business in Virginia. No single industry or crop brings in so many dollars as the amount spent by visitors along Virginia's seashore resorts and in the Skyline Drive area of the Shenandoah.

Tourist trade is the third most important source of income in North Carolina, and the fifth most important in South Carolina. In five states (Maryland, Virginia and West Virginia, North and South Carolina, along with the District of Columbia) tourist expenditures in 1950 were estimated at $1.2 billion.

# Washington



CHURCH GROUPS HAVE LONG been concerned about the problems of migrant workers. Traveling from one area to another as different crops are ready to harvest, they are poorly paid and are often forced to accept incredibly low living standards.

Some farm and labor organizations have tried to secure for the migrants a higher pay scale and protection against exploitation by growers. This has been made difficult by the fact that cheap Mexican labor is available. Thousands of workers are given special U.S. immigration permits for the harvest season. Thousands of others cross the border illegally. They glut the labor market and make it impossible for many American workers to get jobs.

Congress has tried to pass a law which will bring this immigration under control. The Ellender bill (S.984), which passed the Senate last month, permits about 400,000 Mexicans to enter annually, under specified conditions, to work in areas where American labor is in short supply.

The Ellender bill is not very popular. The growers resent it because it cuts off a lush source of low-cost labor. The labor unions oppose it because it does not give American labor the same protection it gives to Mexicans.

Many church groups are not satisfied with it because they feel the number to be legally admitted is too large. They claim that nationwide organization of the available supply of American farm labor, with transportation provided, would fill most of the demand and would make possible a raising of living and working standards.

## Provisions

THE IMPORTATION of agricultural workers is on the basis of an agreement b tween the government of the U.S. a Mexico, which protects the interests the Mexicans. It provides for the ope tion of reception centers, with subsisten and medical care en route to jobs. T Department of Labor agrees to assist fo eign workers in negotiating contracts wi employers, with payment of wages a transportation guaranteed by the U. government.

The bill prohibits the current practi of legalizing the status of Mexican wor ers who have entered the U.S. illegall It provides for their deportation, and f a heavy penalty against growers who hi them.

The bill gives some protection to U. farm workers by providing that befo Mexican laborers can be brought into a area, the Secretary of Labor must certi that there is a shortage of domestic wor ers there. But the wording of this secti is vague and leaves many loopholes. does not call for an organized effort recruit native workers before opening a area to imported labor. It makes an a tempt to guarantee for American migra workers the minimum standards which underwrites for the Mexicans.

The Poage bill (H.R.3283), a cor panion bill in the House, is bottled up the Rules Committee. If the committ remains firm, a substitute bill might b introduced, either giving more protecti to American farm labor, or yielding the growers' demand to relax the restri tions on Mexican workers.

What the outcome of this thorny pro lem will be may depend in some measu on the interest which church groups a individual Christians take in the issu involved. —ROBERT E. VAN DEUSEN

# DVENTURE IN CHINA

FRANKLIN D. FRY

**Terror and danger were daily routine for George and Lottie Kohls, but they found the biggest thrill in serving their Lord**

NE OF THOSE THRILLING TALES of sions which proves that adventuring Christ is very modern is the story Lottie Kohls. It has all the compo-ts: war, narrow escapes from death, tery, romance, and, now, a happy ing.

ottie Kohls was born in China, the ghter of German missionaries named nze. Mrs. Kunze's first three children l in their infancy from tropical dis-es; she herself died as she tried vainly nurse two others through smallpox. y four of her 11 children lived through dhood. Their home was the dusty d and thatched hut of a mission sta-. The joys and comforts we take for nted were unknown to them.

hen Lottie Kunze had a chance to ve China, to return to her family's neland for an education. She did not hk of it as an escape but as a chance to pare for a return. And somehow it's icult to picture Lottie Kunze amid the ltered, ivied walls of Potsdam Univer-. She doesn't seem to fit there. Lottie s a missionary's daughter, and in 1924 came to love and marry another of breed of wandering firebrands who uld never give a lady a home.

GEORGE KOHLS had left the Lutheran ological school in Berlin in 1911 for ina. He arrived just as that country s wide open for missionary work. The ction which smashed the solid front Confucianism opened fields "white for harvest." "It was harvest time for the mission," he wrote. "Many more people dared to break with the old and accept the new, dared to declare themselves willing to accept the new faith."

But opportunity also meant work, crushing and seemingly endless work—14 hours a day on the road in an effort to cover his district, to seek out, preach, teach, counsel, inspect . . . no matter what the weather, sunshine, cloudburst or steaming China heat.

AND THE PEOPLE WHO waited for him were eager and yet suspicious, hungry for the Gospel of God's love in Christ which he brought. The people were the challenge of his day and the concern of his life. "They were like children who waited for their father," he explained. "They needed sympathy, care, and spiritual help. Late in the night they would return to their primitive homes, leaving their pastor also in a primitive room on the hard bed-boards, trying to sleep . . ."

This was George Kohls' life, and the one which he persuaded Lottie Kunze to share with him. Back they went to China, to 25 more years of life which was to be even more harrowing and heroic than they expected. Their first son was born on-board ship in Honolulu. Hospitals could wait; China called. Lottie and George wouldn't be stopped.

In China George and Lottie became co-workers in the field. There was no waiting at home for friend husband to return on the 5:45 for her. Their mission activity increased as China became more

REUNION IN CALIFORNIA
*Pastor and Mrs. Kohls with son George*

feverish with threats of war. Lottie trudged the miles with her George as they enlarged the area of their Christian impact. She worked especially with the women, opening their eyes and hearts to her Christ. Nor was her labor in vain.

Old Mrs. Hyu was one of her converts. "Every Sunday she would sit in church," Lottie remembered, "dressed in one of her Sunday suits, her hair combed as straight as possible (it never seemed quite possible to get it real tidy!)—her big Bible with the large, visible characters bound into a handkerchief to protect it, and her songbook in her hands.

"Her face still looked pretty in spite of the many wrinkles and furrows in the dark brown skin. Passing her one day in a service, I greeted her and said: 'Are *you* preaching, Mrs. Hyu?'

"She smiled her broadest smile at me: 'I cannot do anything else! I am old an cannot work or serve. So I preach th Gospel to everyone who comes near m I cannot do anything else.' "

Such was the work of Lottie Kohls, her husband was given more and mo responsibility in the mission field. On the births of their other four childre could slow their unflagging pace in th Master's work. All five children we sent back to Germany for education. Ho could George and Lottie know that wa was about to break, that it would b years of heartache and anxiety until th youngsters returned to their parents?

In a China reeling from the devastatin blows of the Japanese armies, Lottie thoughts often fled to her children i Germany—children surrounded by a wa of silence in a country that was strikin out against the world. And some of h

s were realized. George was im-sed into the Nazi army, naturally ortant to call for a deferment on the unds that he was an American citizen. was shot through the neck at Salerno, ed alive in a bombed Berlin hospital, d miraculously when he rode a sui- mission on the outside of a Nazi tank ne Battle of the Bulge. At the same Winfred (the younger son) was en-ed in the Hitler *Jugend* and Ingeborg oldest of the three girls) served as a n-laborer.

MEANWHILE, LOTTIE and George were t busy by their own war. When the anese terror struck the hills of Kwang-g, they accepted a call to teach at the n school in Canton. Here danger was n greater than in the barren hills. As y traveled to their new duties, a Jap-se shell plunged into the Pearl River y 200 yards from their little sampan. ile water spray drenched them and the t rocked perilously, George and Lottie ged God for safety.

When constant bombing made con-aation of school at Canton impossible, dents and faculty moved to Macao, a rtuguese island of picturesque beauty he entrance to the Canton River.

The idyllic life at Macao was short. few months later work at Canton de-nded George's return. Secretly, in a e Japanese boat, he returned to the y although it was closed to foreigners.

THUS BEGAN 10 fantastic years in two believable lives. Under Japanese oc-cation, cut off from the homeland, id dangers of war, bombing, robbers, demics and food shortages, George d Lottie ran a mission on little more n hope, prayer and "the blessing of Lord's presence, His guidance, His lping and supporting hand." Their peo-, their mission, their children—where was there time to think of self? It seemed to be a case of two and God against the "powers of the darkness of this world." It was the Silent Partner who sustained them through all.

Then came the blast that rocked Japan and brought peace. And from the skies which once again knew sunshine there came the Lutheran mission plane, the "St. Paul," with its messenger of hope in the person of Dr. Daniel Nelson. Dan Nelson brought the glad tidings that supplies and food bought with Lutheran World Action funds in America were on their way. A short time later, Norwegian missionaries arrived to take over the mission.

It was a weary but grateful missionary couple that packed to leave China after a combined record of 63 years of active service there. Leaving for where? Hardly for the town in East Germany which had been George's point of departure years before. And Lottie had no home but China. The primary goal was a reunion with the children. Hands and eyes craved the assurance which only sight and touch can give after 17 fearsome years of separation.

AMERICA WAS THE NATURAL goal and the glorious reunion was finally in part achieved. George, Jr., now a corporal in the United States Army, stopped at the Kohls' home in Berkeley, California, on his way to Korea. Winfred came home from Augustana College in Sioux Falls, South Dakota. Ingeborg arrived from Hong Kong and moved in with her parents. Only the two younger daughters, both still in Germany, have not had the joy of reunion.

With the help of Pastor Ross F. Hidy of St. Michael's Church in Berkeley, George and Lottie have settled into their first real home. Both enjoy American life and look forward to citizenship as soon as

BIBLE CLASS FOR FOREIGN STUDENTS
*Mrs. Kohls (second from right) leads the study*

possible. Pastor George preaches occasionally and assists in the work of St. Michael's Church. Lottie is a full-time counselor to foreign students at the University of California, which has a very large group of Chinese students.

And Lottie is still looking ahead. "W may help others to find the way of life, she tells you quietly. "We may eve bring new religious interest into the live of our own American students. We ar happy we now can continue our work.

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### EFFORT PLUS GOD

JANE WAS DISTURBED as she walked home from church. The Gospel lesson for the day had been about the miraculous draught of fishes. It was a familiar story and she had followed its reading rather absently. But the way her pastor had retold the story in his own words made a deep impression.

She just couldn't forget Simon Peter's reply to Jesus, "Master, we've tried again and again, and we've failed. But, if you say so, we'll try again." Alone, they had failed; with Jesus' help, results—miraculous results.

"That's it!" she said to herself triumphantly. "I tried to do it all by myself and it was too much for me."

She dialed the parsonage the minute she reached home.

"Hello, Pastor? This is Jane. I thought you'd like to know that I've decided to help reorganize the Luther League. I'm sure, with God's help, we can make a go of it this time," she said confidently.

"Perhaps not all sermons fall on deaf ears after all," mused the pastor, as he hung up the receiver. —LILLIAN ROWE

# haplains Ride the Circuit

WILLIAM E. PAUL, JR.

**Spiritual leaders for our armed forces in Korea share the feelings and adventures of the pioneer preachers of our frontier days**

A CIRCUIT RIDER was a pioneer acher who served a group of scattered ishes, usually on the frontier, and who veled from one to another on horse-k. Here in Korea an army chaplain fills much the same function, traveling jeep instead of horseback and serving ops instead of pioneers.

Like his pioneer prototype, the modern rcuit rider" is a source of Scriptures, cts and news. Most important of all, he the church or synagogue to men far moved from their native spiritual en-onment.

The hazards and obstacles which con-nted his predecessor are duplicated for e modern circuit rider in Korea. Since ost bridges have been destroyed, nu-erous rivers and streams must be forded. rvices of worship must be conducted in nts, barns, rice paddies, or on hillsides. metimes they are held in battered mis-on chapels or amid barricades on war-rn city streets.

Ministering in a combat situation, there always the risk of sudden death from nall arms, mortar fire, land mines and enades. Of course, capture is not im-ossible, with hostile forces so numerous.

THE WEATHER AND TERRAIN contribute eir share of difficulties. Extremes of eat and cold, rain and snow, dust and ud, wind and calm are common here. The constant and often sudden movements of military units contribute their own particular problems, and all services are "subject to change without notice," as the saying goes.

Assigned to a "circuit," each chaplain spends most of his waking hours traveling. Depending on the type of unit involved, his travels may be limited or very extensive. He may have to make a 100-mile overnight trek to visit a single company. On the other hand, it may be but a few hundred yards to each of his units.

As he travels, the circuit rider in Korea checks on other units along the road, to determine whether they are being provided with services of worship. If not, he fills the gap with respect to his own religious affiliation and makes arrangements for other services to be provided. It's therefore not unusual for a single chaplain to conduct as many as six or eight services in separate areas on one day.

ONCE HE HAS FULFILLED his primary obligation of providing worship opportunities for all involved, the circuit rider in Korea finds time for additional activities. Missionary work can sometimes be accomplished on a limited scale, using the army language booklets available for purposes of introduction. Native pastors are eager for help by the chaplains. Aid has on occasion been given in restoring worship facilities for native congregations.

The men fighting here often come to the chaplain for counsel and advice about their problems, doubts, anxieties and

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he Rev. Mr. Paul is a New York Synod pastor ho has served as an army chaplain in Korea nce August 1950.

fears. Interviews of this nature are among the most valuable help a chaplain can give and are always welcomed. When there is any sort of sports program, whether it be pitching horseshoes or a baseball series, the circuit rider participates according to his abilities, maintaining contact with his charges at play as well as at work.

The rarest and most precious moments are those available for personal spiritual recreation and renewal—moments of quiet meditation, Scripture study, uninterrupted prayer and general reading in some chosen field. There are always letters to be written to the bereaved, to friends, and to loved ones. Sometimes there are letters to be read eagerly—little sheets of paper from home conveying thoughts of love and interest, picturing and reflecting the totally different ar longed-for life far across the seas.

And always, before he knows i the weary rider is confronted with anoth weekend and must begin preparation f another round of services.

Briefly, that is the lot of the mode circuit rider, the army chaplain in wa torn Korea. It is a rugged, exactin dangerous and always challenging lif At the same time, it is a rewarding life f the man of God called to serve his cou try here at this distant outpost of tho freedoms which we all hold precio The pioneer circuit rider found his life glorious undertaking under God's gui ance, and his modern counterpart share the feeling.

Communion in Korea

*Chaplain administers Sacrament on steps of governor's palace in Seoul*

# hall Judy Become a Deaconess?

RICHARD T. SUTCLIFFE

**A father thinks things over on his daughter's sixth birthday and concludes that the diaconate offers a challenging career**

TODAY MY JUDY TOWNE is six!

Today our house is the happiest one in block! There were gifts early this rning and, although it's not yet noon, 's phoned twice with news of mail l packages the mailman brought her. ss afternoon, there'll be a party for neighborhood; tonight, the family l enjoy the candles, cake and the too-repeated "Happy Birthday to You!" This is "her" day and she's living every ment to the hilt. Tonight she'll be ud tired but happy; those laughing eyes n't stay open long once her head kes that new foam-rubber pillow she nted for a birthday gift.

After her mother and I have gotten the use back into some semblance of order l have reviewed what-a-day-it's-been, there'll be that last routine before my wife and I go to bed. That is, to take that last look at our young lady to make sure she's covered and that she's not restless because of too much ice cream.

We'll tuck the covers in more securely, brush a stray hair off a cool forehead, then stand a moment . . . lost in the kind of dreams parents have.

WHAT WILL THE NAME, Judy Towne Sutcliffe, mean to the world of, say, 1965 (she'll be 20 by that time)?

Perhaps she'll add to the world's store of beauty through music: she likes to sing, carries a tune, and keeps pestering us how soon the television set will be paid for so we can buy a piano.

Maybe her talent lies in the field of

art: she spends many hours each week, head bent over a pile of scrap copy paper, eyes intent on keeping the crayon lines from fusing as a fancy Indian headdress assumes form. Her tongue slides along clenched lips as she does her best to maintain perspective.

Sometimes, we dream of her serving her fellowmen as a doctor or a teacher. In my fondest dreams, I think of her making for Someone-she-loves a home like mine.

Often we tremble at the responsibility that's ours. Looking at the relaxed figure under the covers, we realize it's our job to help mould this bundle of energy, talent and physical force into Someone ready, willing and able to serve effectively.

ONE CALLING we hope she'll consider along with the others is the diaconate.

Here is a field where she can use her talents to the fullest. Perhaps in no other would the same effort be made to determine her abilities and to train her energies down to the last erg.

If her special talent be writing, music, drawing, teaching, sewing, nursing? There is a place for it in the diaconate. Will she have special gifts for dealing with the aged, or with children, or with the handicapped? As a deaconess, that gift will be used. More, it will be trained and developed.

In a world that seeks security as in no previous age, the diaconate offers materia security . . . the church cares for her needs. An even deeper security is offered though, because the world needs the dea coness, will continue to need her.

WE DON'T want Judy Towne to "live an easy life." We wish for her no career in which she wraps herself so tightly tha all her time, talent and energy are de voted to "getting ahead." We hold no fond hopes that she'll "marry money," or wind up on a Hollywood screen or Met ropolitan stage.

If she should choose the diaconate, she will join the hundreds of consecrated women who are devoting *all* of their ener gies—physical, spiritual, mental—in the service of His Kingdom. She'll have time to think about spiritual values, and no on the subway as she travels to and from the office. She'll enjoy friendships tha are deeper and far more lasting than any she'll ever develop over a bridge table or coffee cup.

TODAY MY JUDY TOWNE is six!

My birthday wish: that she may an swer a calling to which she will devote he entire being, that her contribution in tha calling may contribute to a better world Perhaps it will be medicine, or music, o art; perhaps it will be the home . . . o maybe the diaconate.

SAME PICTURE

AFTER A Lenten showing of *The Pilgrimage Play* on our church screen, I heard some very kind comments by adults who had seen the film. But the most impressive commentary came from a little girl. When the lights were turned on again, she made the wistful remark to her Sunday school teacher, "Gee! I wish I could be in the same picture with Jesus!"

The best part of it is that we *can* be in the same picture with Him.

—PAUL J. KIDD

# ING OF THE COWBOYS

DUANE VALENTRY

**Roy Rogers and Dale Evans know that Christian home life, service and fellowship are the best gifts they can give to their children**

ON A SMALL RANCH in California's San rnando Valley lives the King of the wboys, Roy Rogers. His is a quiet me and a Christian home.

The ranch is a place of many trees, th lots of room for the kids to be out doors, to say nothing of a family of dogs, several cats, three horses . . . d a few ducks and chickens. Roy and wife, Dale Evans, who is herself high the affections of movie-goers for her des opposite Roy and for her many dio appearances, have three children: nda, Cheryl and Dusty.

Although Roy and Dale act together in his films, they make it a definite point be home for supper each night to hear e events of the day from the children d to tuck them into bed with evening ayers. They have many calls upon eir time, but visiting night clubs isn't ue of them and their family comes first all times. The children are taught to ad from the Bible and go to church and nday school each week with their parts.

"We don't want the Bible to be an un-ed book gathering dust on a shelf," is e way Dale puts it. "Already the chil-en are learning to turn to it themselves r their answers."

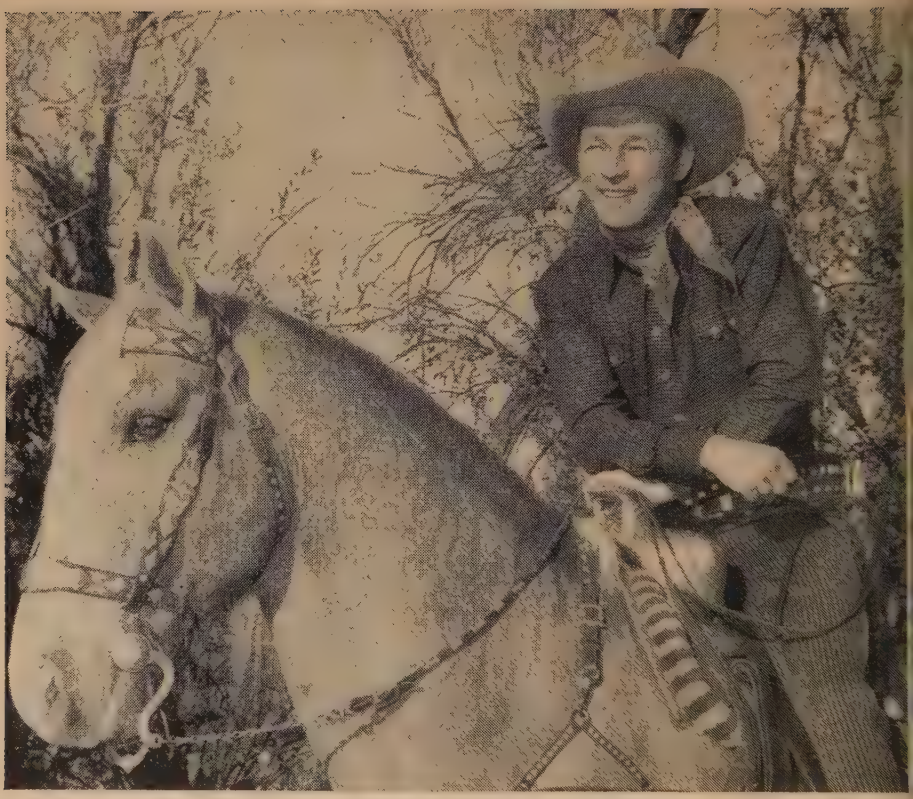
ROY AND DALE are two of Hollywood's siest church members. In addition, they long to the Hollywood Christian Group hich seeks "to provide a Christian fel-wship for artists of the entertainment orld." In late June they conducted a youth night program in conjunction with the annual meeting of the Southern Baptist Convention at San Francisco.

Roy Rogers has always tried to lead a personal life that would be an inspiration to the millions of children everywhere who look to their screen heroes as examples. He holds honorary memberships in YMCA and Boy Scout troops, has been selected by 4-H clubs and Future Farmers of America as their favorites, and has made many broadcasts and personal appearances for the National Youth Association.

Another pet project with Roy is the National Safety Council of America, which makes an award annually to the schools having the best safety records. For this purpose, Roy has prepared 5-minute radio programs telling boys and girls to be careful on their way to school. These are sent out by radio stations throughout the country.

On his rodeo tours Roy makes it a point to visit children's hospitals in every town that is visited. The kiddies, sick or well, are always overjoyed to see Roy in his gay western garb, and Trigger, his wonder horse, who performs some of his 52 tricks for them. Trigger thinks nothing of doing fancy dance steps, or of bowing his head at the "prayer" cue.

Mr. and Mrs. Rogers both feel that a spiritual education is a vital part of any child's upbringing and they are seeing to it that their children have this training from an early age. Up until a short time



AS THE YOUNGSTERS KNOW HIM BEST
*Roy Rogers astride Trigger*

ago, however, the two were reluctant to allow this phase of their life to have publicity, feeling that it might be misconstrued as an attempt to benefit their careers at the expense of deeply sincere personal beliefs. They've listened, though, when friends pointed out to them that this information belongs to their public along with other facts of their lives, and that with so much adverse publicity emanating from Hollywood, it's important to give the good facts, too, to the public.

As youngsters, both Roy and Dale sang in church choirs, and they feel this has a lot to do with their love of music today. "Song Nights" at the ranch are fun for everybody. Even three-year-old Dusty, whose real name is Roy Rogers, Jr., joins lustily in singing "Home on the Range" or dad's favorite old hymn, "Let the Lower Lights Be Burning."

IF WE COULD read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.
—H. W. LONGFELLOW

# UNWILLING WITNESS

LILLIAN KERR

**Getting your hair pulled is painful business, but it helped Bobby Carson and his father discover their real duty toward God**

"BART, BART CARSON!"

Bart turned and waited. Big Matt nott was coming towards him, working s way through the crowd overflowing om the church to the sidewalk.

"What's the trouble, Matt?" Bart asked.

"Bart, we need you on a team in our ersonal visitation work. We are going twos calling on families, and inviting em to come to church," Matt explained.

"Not me." Bart was emphatic. "I don't lieve in bothering people. If they don't ant to come to church that's their busi-ess."

"We've got to make it our business," latt said. "We've got to invite people—t 'em see we want them."

"I don't see it that way," Bart said. This is a free country. People have to ecide things like that for themselves."

"There was a man in the Bible who as unwilling to witness for God, till he as picked up by the hair of his head, rned around, and told where to go." ig Matt's kindly eyes were anxiously atching Bart.

"You figure He's going to pick me up?" art asked faintly amused.

"He straightens us out one way or an-ther—if we're worth bothering with," latt said, and turned away.

BART CROSSED the street to his car, feel-ng irritable. Matt was a fine fellow when e minded his own business, which was ot of the time. Bart knew about the ersonal visitation work, but he had never aken part in it. He liked to relax eve-nings with his family, or a good book.

Sue, his wife, was in the front seat of the car, and his two boys were behind. Bart found his keys, and slid under the wheel.

"What did Jimmy Knott's father want?" eight-year-old Bobby asked with a sharp intake of breath.

"So Matt has been reduced to Jimmy's father," Bart said. "How the mighty do shrink."

"Leave it to Bobby to cut you down to size," Sue said smiling.

"What did Jimmy's father tell you?" Bobby insisted.

"Why do you want to know?" his mother asked.

"Just 'cause," Bobby was vague.

"WELL, HE SAID I'd better do what God expects of me or He'll lift me up by the hair of my head, and straighten me out," Bart answered as he steered the car through the crowd spilling on to the street.

"God wouldn't do *that.*" Bobby was skeptical.

"He did it to someone. Matt says it's in the Bible."

"I've never read that story. I wish you'd show it to me," Sue said.

"A big boy did it to me," Little Dickie chimed in. "It hurt."

"Kids might pull each other's hair, but not God," Bobby said with fine scorn.

"Well, that wasn't as bad as what happened to Jonah," Sue said. "Your father can look it up in the Bible while I get dinner."

The car turned into the family driveway. The boys scrambled out. "Change into jeans," Sue called, "and don't go away."

Bart went into the living room, and carried a Bible to an easy chair by the window. He turned to the concordance at the back, and ran a finger down the references under *willing*. Nothing there about hair. He looked under *witness*, and read the verses listed. They all seemed willing enough. He was looking up the references to hair when Sue called him to dinner.

"Did you find out about the man who got his hair pulled?" Bobby asked, as Bart carved the roast that had been cooking while they attended church.

"Lifted by the hair," Bart corrected. "No, not yet."

"Jimmy's father made it up," Bobby said. "I'm not scared."

SUE PROMISED to help find the story when she had the dishes washed. She joined Bart half an hour later, and asked if he had found any leads.

Bart explained that he got interested in Paul's letter to the Romans and forgot to look for the unwilling witness.

"I'd think it would be in the Old Testament," Sue said. "Maybe a prophet got rebellious. I'll check the references to them."

At 6 o'clock she went to the kitchen to make sandwiches and coffee for supper. On the way to church she suggested they ask Matt where to look for the incident, but Bart wasn't willing to do that. If it was in the Bible he'd find it.

At 12 o'clock that night he put a marker in the fifteenth psalm, and went to bed. Monday night he read through Proverbs, and Tuesday he skipped to Isaiah, and read through it.

"Are you still looking for the man that was bad—that God lifted up?" Bobby asked, with a crease in his small brow.

"That's right," Bart said absently.

"You think it—it's really in the Bible?" his son demanded.

"It's here somewhere. I'll find it."

BOBBY SHUFFLED his feet on the rug, and then said gruffly, "Lift me up by my hair."

Bart looked up quickly. "It'll hurt."

"I—I just wanted to find out how much it hurts. I—I'll tell you when." Color poured into Bobby's face, and his eyes were troubled.

"If you say so." Bart stood up, took a handful of curly hair in his hand and lifted slowly.

"Ouch! That's enough," Bobby yelled, as his feet began to leave the floor. Bart let the hair go, and the boy darted outside.

Sue was looking on with worry in her eyes. "I don't know what has come over the child," she said. "There's something bothering him. He isn't eating his meals. He starts out as though he were hungry, then gets to dreaming, and pushes his plate away. Do you think I should take him to the doctor?"

Bart went out to the porch. Bobby was sitting on the steps. Bart sat down by him, and asked, "Why don't you come in and help me find that story in the Bible?"

"I tried. I can't read the big words."

"You—got—troubles, son?" Bart's voice was deep with sympathy. He slid his arm around the boy.

"Na—aw!" Bobby jumped up and ran around the house. A few minutes later he went down the driveway on his bicycle. Bart watched till the small figure was out of sight, then went back to his wife in the living room.

"THE MEN ARE meeting tonight at the

rsonage to talk over the visitation pro-
m. I think I'll walk over." Bart tried
keep his voice casual. "I wouldn't
rry about Bobby. He's all right."
"I hope so," Sue said.
She was reading Exodus when he re-
rned. He asked about the boys. They
re in bed.
"When I finish this chapter I'll fix
ocolate," Sue said. I made cookies to-
y. I know my duty. I don't have to
ve my hair pulled."
Bart grinned. "I thought I knew my
ty, too. Now I'm not so sure." He
rried his coat to the closet, then went
o the boys' room. Bobby sat up when
switched on the light.
"Not sleepy, son?"
"No." The boy studied him intently.
"Maybe you're hungry. You didn't eat
uch supper. Mom's making chocolate,
d she's got cookies. How about coming
t?"
"Sure." He slid out of bed, and found
slippers. Bart got a robe from the
oset, and held it for his arms, then he
lled the covers upon Dickie who was
eeping soundly.
"Dad, why didn't God tell that man—
stead of yanking him up by his hair—
e that?" Bobby asked.

"SOME MEN won't listen. They have to
handled rough. If we don't think
raight, we don't do right. Like me, I
ought it wasn't my business if other
en don't go to church, now I think—
aybe it is." He tried to fit his words to
e boy's way of thinking. "Do you un-
rstand?"
"Yeah, I guess so. Let's get some cookies." He led the way to the kitchen.

It rained on Friday night. Dickie was on the living room floor coloring a picture book, and Bobby was playing with the cat, when Bart said abruptly, "I found it! Ezekiel was the unwilling witness."

"Let me see." Bobby dropped the cat and crowded against his father's knee.

"There—right there," Bart pointed with his finger. "— the form of a hand took me by the lock of my head—here read it for yourself."

"And lifted me up—" Bobby's voice trailed off. "Well, what—er—you—know!" he said. There was awe in his voice.

BART READ on with his arm around the boy. Bobby shifted uneasily, and repeated, "what—er—you—know!" After a while he sighed, and pulled free from his father's arm.

"Going—some place?" Bart asked, as the boy walked towards the hall door.

Without turning he said, "Jimmy Knott—he—he lost his pocket knife last Saturday. I—I found it. I'd better call him up—tell him."

Bart set the Bible down, and listened to Bobby talking on the telephone. In a few minutes he came back, and stood looking at his father. Bart watched the trembling lips for a moment then said, gently, "Worse than having your hair pulled, son?"

"You said it!" The boy dropped to the floor, and watched his brother coloring, then he stretched out on his back, and began whistling, then he jumped to his feet, saying, "I didn't eat my pie." He left the room running.

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A SAILOR said to his chaplain, "That was a mighty good sermon, Sir.
It took something from your heart and put it into mine."
—CHARLES H. BRIGHT, JR.

## *The Gospel for the Sixth Sunday after Trinity is written in Matthew 5:20-26*

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

SUNDAY'S LESSON is from the collection of Jesus' sayings known as the Sermon on the Mount. According to Matthew, Jesus introduced his sermon by outlining some of the characteristics of a disciple (Matthew 5:3-12). He continued by presenting the purpose of discipleship, in the form of two parables about salt and light (Matthew 5:13-16). Then Jesus discussed the Jewish system of law (Matthew 5:17-48). It is from this section that our lesson is taken.

The attitude of Jesus toward the traditional Jewish Law is important. To understand his attitude we must know something about the Law itself, how it grew up, and how it was observed in Jesus' day.

WHILE THE CHILDREN of Israel were wandering through the wilderness, following their flight from Egypt, Moses realized that he must provide them with some system of laws. Their ancestors had guided their families by various tribal laws. These differed from tribe to tribe, family to family. During the sojourn in Egypt, and especially while in slavery, the Hebrews had been ruled by Egyptian laws and customs, though probably a few of their own traditions had survived.

In the wilderness they were free from Egyptian control, did not need to obey the laws they had grown to despise. They had become a lawless people. So when they camped near Mt. Sinai, Moses ascended the mountain. On the mountain top, by God's inspiration, Moses wrote down a code of laws. These he brought to the people. They were accepted and put into practice.

A FEW YEARS LATER the Hebrews entered the land of Canaan. Here they ran into Canaanite customs and laws. Here they discovered an agricultural civilization, different from their life as wandering shepherds. Their laws did not cover all the new situations. What was to be done?

The Hebrews believed that God gave Moses all the laws necessary for human conduct for all time. Because of this belief they searched the existing laws for clues to guide them in the new situations. Leaders began to reinterpret the old laws, find new meanings in them.

Some of these interpretations were sound, some were only ingenious, some were far-fetched. Nevertheless, the lawyers ascribed all their findings to Moses, said that he had really given them all the laws, even these new ones. And in a certain sense Moses was indirectly responsible. So new laws grew out of old ones.

AS TIMES CHANGED and new situations again arose, the process was repeated. The scribes and lawyers and rabbis constantly searched the existing laws for more clues to new laws. Through the years thousands of laws came into being. All were supposed to be observed. All were considered of tremendous importance. At one time the death penalty could be given for any infraction of any law.

The Hebrews worked on the theory that if you had enough laws and could get everybody to follow them, you could make people righteous. If all wrong actions were forbidden and all right actions were indicated, obedience to the Law would make people perfect. Therefore

s were formulated concerning everyg under the sun. For example, there e dozens of laws explaining just how should wash your hands.

y Jesus' time the Jewish Law (*Torah*) l become quite involved. The first five ks of the Bible (the Pentateuch) were ed the "Books of Moses" and coned the "written law." To this had n added thousands of interpretations de by hundreds of rabbis. These interations—and new laws—were known he "oral law," because they were first ed along from teacher to pupil by d of mouth.

The Pharisees considered both the writ- and oral law to be equally important l binding. The Sadducees insisted only obedience to the written law of the ntateuch. In Jesus' time many Phares believed themselves to be righteous ause they followed the law. (We use apital "L" when referring to the entire ish code of laws.)

JESUS TOLD HIS LISTENERS that their odness must exceed that of the scribes l Pharisees. He then discussed a series laws from the Pentateuch. The first are from the Ten Commandments.

Jesus quoted the commandment, "Thou lt not kill," and gave the legal situan arising from disobedience (see uteronomy 17:8-13 or Leviticus 24: ). The offender shall be in danger of al and punishment.

"But I say unto you . . ." Note that sus considered himself a greater auity than even the Law. This comes no surprise to the Christian, but it st have shocked the Jews.

Jesus presented three illustrations of ions apparently less serious than mur: but each action received increasingly ious punishment. Anyone angry at his ther ("without a cause" is not found in some manuscripts) is in danger of judgment. Jesus was referring to God's judgment. Anyone who calls his brother "empty-head" is in danger of the Jewish supreme court. Anyone who calls his brother "fool" is in danger of hell-fire. (The exact meaning of *Raca* and the word for *fool* is not known.)

Jesus was not adding three more laws to the Fifth Commandment. He was showing that a man's attitude is what counts and is the basis for God's judgment. He was showing, in his usual picturesque fashion, that there is something more basic than obedience to a statement of law. A person who is angry at someone else is equally sinful in God's sight with the man who kills.

THIS DOES NOT MEAN that if you hate someone you might as well kill him. But it does mean that you should be at least as concerned about your attitude as you would be about your action. The entire Sermon on the Mount emphasizes the fact that God judges man by his personality, his total allegiance, his faith, and not by his deeds alone.

Verses 23 and 24 illustrate in another way that the right attitude, the loving heart, is more important to God than any other gifts we could bring him. The peacemakers are true sons of God (Matthew 5:9); their gifts are acceptable.

The last two verses of our lesson constitute another parable. We had better straighten out our lives before it is too late. We are on our way to the highest Judge. It is essential that we correct our attitudes, love our fellowmen, before the day of judgment.

According to the emphasis of Jesus on the inner personality, we are all sinners. But this emphasis makes justification by faith possible. It may seem a hard teaching; yet it is the only way to salvation.

# Personal Problem Clinic

## Music?

QUESTION: Ruth, nine, has been having piano instruction for more than a year. She seems to have good talent for music, and has made all the progress we could reasonably expect. At Christmas we bought a television set and she became quite devoted to it. I am afraid the new attraction is destroying her interest in doing something creative.

Would it be a good thing to cut down her television privileges or forbid listening and viewing each day until she has done her quota of piano practice?

REPLY: Television may or may not be the cause of Ruth's declining interest in the piano. There could be other factors in the case.

At Ruth's age an increasing number of new interests and activities are coming into her life, and they may be taking the place of her former interest in music. This may, of course, be only a passing phase of her development. The piano work, once a novelty, may have become a boring experience, especially if you keep ding-donging at her about practice. Perhaps the piano work could in some way be varied, or it may be better for her to be free from piano lessons for a time. Maybe a switch to some other instrument would provide variety, without abandonment of music.

It may also be that since the girl showed progress and responded so well at first you have reached extravagant conclusions about her musical talent and are setting too high a standard for her. Consider that most learning of skills proceeds by alternate rises and plateaus. Perhaps you have put too much pressure on her. If, however, Ruth has real talent she ought to have considerable association with persons who are doing something in that field.

Beware of trying to make an artist of one whose talents may be only average. Most youngsters turn out to be only mediocre performers in music and art—adequate talent for real artistry is rare.

## Tolerance or appreciation?

QUESTION: We are Lutherans—good ones we think. Our neighbors, on both sides o us, are Methodists. Within our block w have Presbyterians, Dunkards, and Catholics In the community we have many denomina tions represented—and Jews.

Our home attitude is pretty much to th effect that our faith is superior to others In our church group we hear repeated state ments which indicate that we are right an others are wrong.

Our children are asking questions abou the differences.

How can we teach tolerance for othe denominations and creeds to children?

REPLY: Is it tolerance that we want t teach? The idea of tolerance indicates sense of superiority about one's faith an an attitude of condescension toward othe individuals and groups who are "toler ated," or put up with. Do we not nee rather to help children (and adults) t understand and appreciate the other form of religious faith?

It is desirable that we emphasize th likenesses among the various religious out looks, of which there are many, rather t dwell on the differences among Christia groups.

We shall render a worthwhile servic to our children if we can help them t realize that persons and their religiou beliefs are sacred, that they are always t be treated with the utmost of respect, n matter how widely they may differ fro our own. Freedom to believe and worshi according to one's own best judgment i one of the "inalienable rights" of whic Jefferson wrote in the Declaration o Independence.

Parents, by their attitudes toward othe denominations and the people of othe denominations, will influence children fa more than by words of persuasion or argu ment. The attitude and practice will prov contagious.

—EARL S. RUDISILL

## Words Must Be Understood

**A Theological Word Book of the Bible.** Edited by Alan Richardson. Macmillan. 290 pages. 0.

Some six years ago when I had a small part in selecting books published by Muhlenberg ss, I began agitating for a work in English which would be comparable to the many-umed German *Theological Word Book of the New Testament* edited by G. Kittel.

My concern arose from a conviction that there are key words by which we must take d not only of the meanings of scripture but also of the meanings of life. It seemed to that the word "cross" for most people, heard them rightly, only meant half what cross meant to Christ. It seemed to me t reading "justice" and "judgment" apart m their root meanings in "adjustment," or ghteousness" apart from its root meaning "rightness," was to stultify Scripture and nfound instead of clarify our understand- of life.

was told that publishing Kittel's work English might cost something like $100,-). Now the Student Christian Movement ess in England has produced in 290 pages book such as I had seen in my dreams years before! Presumably Macmillan, der whose imprint the American edition issued, aided in making the publication ssible.

How good is this book? Perhaps years study and use alone will give the answer that question. Here only a few straws the wind can be given. If it were only other Bible dictionary, to have it up-to-te and in 290 pages, would be an achieve-ent in itself. But it is both different and ore than that. It is word study and, on the hole, very good and thorough word study, spite of the extreme limitations which ace imposed. It has made competent and ntinued use of Kittel's work, as any book this field should.

It is moderate and modern, two things t always easy to balance. There is a rea-nable degree of difference of scholarly po-ion but the work is free from being tied the tail of any party or prejudice. Because this scholarly caution and moderation, does not, to my mind, set all these words ht. It does, it seems to me, something better than this. It furnishes the material for the working minister to do this if he reads it with alertness and imagination.

When the book arrived I had projected a series of sermons on the events of Holy Week and their meanings in Colossians. I had taken five words to be the key meanings in Colossians, spiritual understanding, the fullness of Christ, faith as contrasted with speculation, the sacramental view of common things, and persons as the point of it all. These correlated with the events of Holy Week; Monday, the day of authority, with spiritual understanding, etc. Or did they?

Here was my material at hand under these same five words in this book. A few paragraphs laid the whole Bible and the best of Christian thought, down to our time, under tribute to my need. I will not want to work without this rich body of information at my hand in days ahead. I suspect that there will be few working preachers who really want to feed their flocks who will want to be without it either. And all of us will continue to wonder how they did it in 290 pages and for $3.50!

CHARLES LESLIE VENABLE

*Harrisburg, Pa.*

## Loving Faith

**The Ministry of Jesus.** By Charles Francis Whiston. Pilgrim Press. 153 pages. $2.

This is a devotional study of 86 passages chosen with the conscious attempt to present the ministry of Jesus as it was described in the earliest of the Gospel traditions. The incidents used are almost exclusively from the Gospel of Mark.

This study is intended to be a companion book to *Teach Us to Pray* by the same author. It combines a freshness of approach with scholarly insight and personal devotion.

The exegete will be aware that some units have been explored to a far greater depth than others. In some units only the obvious is noted. In a very few places one will be somewhat "jolted" at the interpretation given, as in the author's explanation of the Lord's walking on the sea. As a stimulus for private devotion and study the book is most rewarding. It is not written for the "closed mind."

Dr. Whiston points out that the Gospels "are unashamedly written from the perspective of loving faith in the person Jesus, the Christ of God." It is this same spirit that dominates his own study and is expressed in his statement in the introduction: "Critical study is not an end in itself, but is intended to be the handmaid of devotion, so that by its aid men may come to know more truly the person and work of Jesus of Nazareth."

*Bethlehem, Pa.* JOHN W. COBB

## Christianized Yoga

**Strengthening the Spiritual Life.** By Nels F. S. Ferre. Harper. 63 pages. $1.

It is evident that the author of this tiny book is indeed a man of prayer. His own life as well as the life of his family has been centered upon regular, orderly, and persistent efforts at communication with God.

Also quickly evident is his conviction that such communication has been established. This book is written to present and describe the operation of a "divine formula" for spiritual living. The author received the formula from his wife, who in turn had received it in a dream. The merits of the divine formula, "WORSHIP, WORK, WAIT," are pointed out, and then are applied through description of an equally alliterative technique, "RELAXATION, RECOLLECTION, RESTORATION."

The author highly recommends the formula, the technique, and the so-called communion that results from their use, as a means of great improvement in personal, family, and national morality and welfare.

The book follows the methods and pu poses of the mystics, and for those who ha a bent in this direction will no doubt be ve pleasing. Here is no Jacob wrestling wi an angel, no Luther "rubbing God's ea with His promises," but a disciple of Meist Eckhart or of Thomas Kelly calmly carryin on his religious exercises. To me, a comple non-mystic, the routine suggested seems t be a Christianized form of yoga, or possibl a method of self-hypnosis, which could brin results easily interpreted as the invasio of God.

The pronouncements concerning the im moral state of the world, the many danger of our present situation, and the change that would come about if more people wer more religious, are true and sound, but nc especially novel, and often border on th sententious. Their wisdom bears remember ing, however, and the aphoristic style add much to the value of the book.

*Troy, Ohio* HERBERT GOURLEY

## Luther Collection

**Luther Deutsch.** Hersg. von Prof. D. K. Aland Bd. 4. "Der Kampf um die reine Lehre." Ev Verlagsanstalt. Berlin. 1950. 319 pp. DM. 7

These selected and classified writings o Luther are a concise and practical referenc work, in the teaching of the Reformer, an they illuminate the conflict of the new faith with the Roman system. Of interest ar many issues: that true faith must evolv from conflict with the false; the unwilling ness of the Reformer to have a Church known by his name (he preferring the desig nation "Christians"); his intolerance o Zwinglianism; his approval of civil dis obedience where the ruler was in clear an proved opposition to the divine law; and tha the true faith of Scripture was the real faith of the Roman Church, and that thus the Re former held that he was maintaining tha which Rome really believed, but which the hierarchy had discarded for ecclesiastica innovation and error.

Luther's teaching is always centered in Scripture. JOHN F. C. GREEN

*McKeesport, Pa.*

# OVERSEAS

**ERMANY: Russian Zone. June 1.—** TY MILES may be a short distance, and it is long enough for a traveler who es from the West to realize that he is new world which, at least in surface apance, is different from the Western. All g the roads, trains, and houses, huge ers try to make people believe that the year plan will bring them better condis, that eternal peace is guaranteed by lliance with the Soviets and their asso-es.

conomically, people do not seem to be well off. Though most of them have k, they receive low pay which enables n to buy food but not much more. Wool, ner, and steel are scarce in eastern Ger-y and very expensive. Politically the nmunist party (which for reasons known to itself is called Socialist United Party) oing all in its power to maintain its au-rity which never was based on any nor-democratic vote. It is "reforming" culture by pushing aside land owners distributing their property to small mers, basing the school system on Comnist principles imported from Russia, and ng other "reform" work which in time ruin the structure of economic life in tern Germany.

THUS, IT IS NOT ASTONISHING that many pple try to get away. In a community 4,000 sixteen people in the last two eks escaped into the West, among them: dentist with his wife and two children of om one had just been refused admission o high school; a pharmacist who some nths ago had lost her pharmacy which d been socialized; two merchants who uld not pay enormous amounts of income which were demanded.

There can be no doubt about the fact that e church finds it more than difficult to say d to do what she feels obliged to. She is wadays the only organization which re-ses to say yes or no, when the population is expected to do so by that small group of party officials. When there is an election on the calendar of the Communist party, preachers (and other church people with them) are not willing to give their votes in the prescribed way. They disregard the fact that, for obvious reasons, Communists decided to annul regulations on secret voting which are in the constitution, and insist that they be given a chance to vote secretly. There are a number of "progressive" pastors, as they are called by the Communists, who do as the party bids them, but that number is very small, and these men are not popular at all in their congregations, if they are able to find congregations willing to listen to their sermons.

Here are some of the difficulties which Christians in east Germany must be willing to face:

COMMUNIST TRAINING IN SCHOOLS

Formerly German schools felt it a privilege to teach boys and girls and young people what there was to be taught in various branches of learning. Standards were high, so that students who passed their examinations proved to be efficient in their professions. Nowadays things are different. It is not learning any more which matters most, but political training in a very narrow party sense. *Gegenwartskunde* ("Current Events") is a new subject which is treated elaborately in all classes. The name may sound harmless, since it seems to suggest that these lessons have to do with history of the present. In reality, that history of the present is a detailed course in party ideology in which students are taught about Marxism and Leninism, against capitalism and imperialism, not by qualified professors but by party officials.

When students want to be admitted to high school or to the university, it is of highest importance that they have good grades in *Gegenwartskunde* (apart from the fact that they do not have a chance to be

admitted unless their fathers are "activists" or at least workers or peasants of normal standing, while children from the intellectual classes are not accepted). I know of boys and girls who were the best in their eighth-grade grammar school classes, but were not admitted to high school because their fathers were doctors or lawyers or ministers.

### Non-Christian officials

In a town of 5,000, there were five different mayors who succeeded each other within the last five years. All five were not members of any church, although the majority of the population is Christian. This is typical of the political situation. Whoever wants to be influential in the Communist party must withdraw from the church. So the deputies in the various state, regional, and local parliaments are free-thinkers of different shades, feeling themselves responsible to make the Communist party into a party of atheists.

### Story of a Christian policeman

East German policemen must be good Communists. Whoever is not fully trustworthy from the point of view of the party feels obliged to quit and to move from the Soviet zone or from the eastern Berlin sector to west Berlin. Within a relatively short time, hundreds of eastern policemen changed to the west.

The man in question is not one of them. In spite of loud propaganda against the churches, he decided to stay Christian. He has his Bible in his house, goes to church when he is on a weekend furlough at home, and is not afraid to confess that he believes in God. He sees the secular tendency of Bolshevism which in the east German police is just as strong as in all branches of public service, but he thinks that he can manage to stay in the police force until he has finished his third year, after which he will be allowed to leave. His superiors apparently realize that this one Christian is trustworthy and reliable. For that reason he is tolerated in spite of his belief.

### Prisoners in Waldheim and Torgau

When the ill-famed concentration cam founded by the Nazis and afterward used the Communists were dissolved, many thc sands of political prisoners were transferr to the care of east German officials who a keeping them now in prisons for periods 15 to 25 years. Most of them do not ev know why they are arrested.

For a certain period of time they we allowed to write one letter in a month their relatives. Visiting permission, in mc cases, was not granted for "reasons of c ganization." As may be expected, the a rest for such a long period of years is fe a heavy burden by the prisoners themselv and by their relatives and friends.

### Church congress in Berlin

"We are brethren" will be the slogan the huge church convention which will b held in Berlin July 11-15. Hundreds thousands of men and women and youn people are expected to take part in the var ous gatherings and services which will be c the program in east and west Berlin at th same time.

Site of the rally will be Berlin's Olymp stadium and the adjacent May Field, whe Bishop Otto Dibelius of Berlin will presic at the opening ceremonies.

Four working groups will explore the ge eral theme of the conference, "For A Things We Are Brothers." Church, com munity, family and vocational angles will b considered. Prominent clergy and layme will lecture on such topics as "Does Powe Make Men Wicked?" and "To Whom D Our Children Belong?"

It will be quite an event in that city i which normally the borderlines between eas and west are guarded pretty closely. Th church will show that she is a strong, unify ing power in this world of egotism, prejudice and hatred. It is expected that from eas and west Germany there will be specia trains, buses, and airplanes bound for th German capital. Political authorities in eas and west Berlin are willing to assist th churches in preparing their enterprise.

## SYNODS

# Waterloo College and Seminary Won't Move

NORMAN BERNER

**Canada Synod votes to enlarge schools at their present location. Extensive home mission plan will be financed. Apportionment raised to $9 per member**

YES, 65; NO, 38. That's the way the Synod Canada, meeting in St. Peter's Church, ston, Ontario, June 5-8, voted on one the most contentious and important issues come before it in some years.

After five hours of debate a written ballot rmed a recommendation "that Waterloo llege and Seminary be directed to pro- d with its development program on the sent site."

Perhaps the quietest 10 minutes in the ole convention was the period set aside the delegates to see and study for the t time the report of a "fact-finding com- ttee" which set forth the comparative vantages of the present location of the titution in Waterloo and a proposed new e in Kitchener.

While the latter seemed to offer a some- at larger and better situated campus, the st of "staying" was set at $492,780 as ainst $640,000 for "moving." This differ- ce was the chief factor in the decision remain in Waterloo and add a new ad- nistrative building. CHEY funds (the nod subscribed 170 per cent of its quota) ll just about cover the cost.

THOUGH SYNOD was cautious about going to debt again for its educational institu- on, there was no hesitation about spending oney for home missions. St. Peter's, ttawa, was voted an outright gift of $20,000 r its new church building in the capital ty. On the heels of that action came an nnouncement that took the delegates by rprise, and caused some shaking of heads. ynod, in co-operation with the Board of merican Missions, had been committed to e purchase of a downtown Toronto church ilding for $145,000.

Main reason for purchase of the Toronto property was the need for adequate facilities for the growing Latvian and Estonian groups. Estimated at over 1,000 members and prospects, these groups will be organized into congregations shortly. Latvian congregations in Montreal and Hamilton were received into the synod at the present meeting.

Immigration, under both the Lutheran Labor Scheme and the DP dossier program, continues at a high rate, reported the Rev. C. L. Monk, executive secretary of Canadian Lutheran World Relief. A revolving fund of $125,000 has been turned over twice in loans made to immigrants. Repayments are coming in steadily.

DR. F. R. KNUBEL, NEW YORK, was the ULCA's official representative. It was no doubt his pointed reference to the fact that the full ULC apportionment had not been included in the proposed budget for 1952 that prompted synod to refer the budget back to the executive committee for revision. Apportionment was jumped from $7 to $9 per communing member.

Number of subscribers to synod's monthly magazine, The *Canada Lutheran*, has reached nearly 3,000. Two recommendations, aimed at further increasing the readership, were defeated, however. The first was a plan to put the paper into every home, subsidized by a synod grant of $5,000. The second was the same plan with a "church paper offering" once a year. A special combination rate with THE LUTHERAN will be offered again next year.

Toronto will be the place of meeting for the ULCA in 1954 if the Canada Synod's invitation is accepted. Tentative plans have been made for hotel accommodation and a

theater for holding sessions.

The synodical Brotherhood was given permission to invite the ULC Brotherhood to meet in Canada in either 1952 or 1954. The Brotherhood's plan to raise $100,000 for a Home Mission Gift and Loan Fund was also endorsed.

ACCORDING TO A SURVEY made by a special committee, 36 pastors received increases in salary in 1951. The average salary has gone up in the past year from $2,383 to $2,494; but there are still eight pastors who get under $2,000 a year.

Treasurer E. A. Kalbfleisch received $112,675 in apportioned benevolence f 1950—nearly $10,000 more than in 194 He was re-elected. Re-elected also w Statistician O. T. C. Stockmann whose r port showed steady gains in most categorie President J. H. Reble and Secretary C. I Cronmiller are the other officers of syno Their terms did not expire this year.

Ordained to the ministry at the closin service were Walter Ohrt, called to S Luke's, Ridgeway, and William Giller, calle to St. Paul's, Guelph. The Rev. W. A Mehlenbacher, Hamilton, preached the se mon.

LIGHT FROM WITHIN

STRANGERS PASS OUR little village church and never notice the windows. One doesn't, in the daytime. The church is painted white, with a tall, old-fashioned spire. The windows look like shadowed arches, their figures only dimly outlined.

An unbeliever, walking past the Church of God, could see no beauty or significance within.

But one night, when the choir was practicing, lights shone from the sanctuary. And a stranger approaching the church was stopped by the glory of the stained glass windows, their colors like gems in the dusk. Amber and sapphire, ruby and emerald: scenes in magnificent color glowed with the light from within.

"I didn't know," the stranger said. "I didn't know it was like that."

The music of the organ reached through to him as he stood on the sidewalk gazing at the windows.

"Let your light so shine," sang the choir. "Let your light so shine."

The stranger looked, listened and thought for a minute more. Then he turned and walked toward the open door of the church.

—VIRGINIA VEEDER WESTERVELT

WHILE DRIVING on a recent Sunday morning to an appointment to preach on the atonement, I turned in a newscast and heard this announcement: "A young man who had been taken to the county jail at —— is now out on bond. He had been imprisoned because he had planned to kill his mother so he could collect the insurance on her. His bond had been signed by his mother, even though she was fully acquainted with her son's plans." In that story I had my illustration for my sermon that Sunday morning.

—E. BRYAN KEISLER, *President, Central Lutheran Theological Seminary*

## antic Chaplain

Capt. Luther F. Gerhart, plain of the Sixth Naval strict, Charleston, S. C., d a United Lutheran pas-, is the new chaplain of U.S. Atlantic Fleet.

A graduate of Muhlenrg College and Philadelia Seminary, Chaplain rhart was ordained in

CAPTAIN GERHART
. . . fleet chaplain

25 by the Ministerium of nnsylvania, and served storates in New York City fore entering the chapncy in 1941.

During World War II, he w service as chaplain in val bases on this conaent, at Pearl Harbor, and e Philippines. After the r he became senior chapin at the naval training nter in San Diego, Calif., as later transferred to arleston.

## Active Service

The Rev. T. O. Stelling, pastor of St. James' Church, Brunswick, Ga., has been called to active duty with the United States Air Force and has reported for duty at the Fort Slocum, N. Y., Chaplains' School.

One of 120 ministers, priests and rabbis training in the first class at Fort Slocum (which moved earlier this year from Carlisle, Pa.) barracks, Chaplain Stelling will be assigned to the Reese Air Force Base in Texas on completion of his training in New York state.

## PK Gets Scholarship

Malcolm Lee Minnick, Jr., son of the secretary of the Virginia Synod, of Salem, Va., has been awarded the Lewis O. Brown scholarship by Roanoke College.

Established last spring, the prize is given to a student of Roanoke or Salem high schools "who exhibits outstanding qualities of character, ability and ambition." An honor student at Andrew Lewis (Salem) High, Minnick was a student leader, was elected governor at Virginia State last summer, and plans to enter Roanoke this fall to begin preparation for the ministry.

## Forell to NLC Staff

Dr. George Forell, associate professor of philosophy at Gustavus Adolphus College, St. Peter, Minn., and United Lutheran pastor (New York Synod) has been appointed acting educational secretary of the National Lutheran Council's division of student service. He will serve a one-year term.

A native of Breslau, Germany, Dr. Forell came to the U.S. in '40 after taking his undergraduate and some graduate work at the University of Vienna. He received his B.D. from Phila-

SECRETARY FORELL
. . . new on NLC staff

delphia Seminary and was ordained by the Ministerium of Pennsylvaina, served in three eastern U.S. parishes before going to Gustavus Adolphus in '47.

He will be on a leave of absence from the Minnesota school while filling the student service position.

## Seminarians of the Year

Two Gettysburg seminarians—Dale S. Bringman (Hanover, Pa.) and George E. Stauffer (Pittsburgh, Pa.) —were among American seminarians receiving top

## BRIEFLY SPEAKING

Pastor Samuel W. Jensen, of Grace Church, Hooper, Nebr., directed Hooper's daily vacation Bible school early this month, reports the following true incidents:

Teacher: Do you have another song you would like to sing?

Pupil: "I Washed My Hands This Morning."

Teacher: Oh, you did? Well, boys and girls, what shall we sing?

Pupil (more emphatically: "I Washed My Hands This Morning!"

Teacher: I said, That's nice! I'm glad you did!

Chorus from class: "I WASHED MY HANDS THIS MORNING!"

Pastor: "Boys and girls, why did you make a lamb today?"

Four-year old: "'cause da teacher thaid tho."

After one of the instructors had concluded the worship with a prayer of her own, an eight-year-old lad approached her with: "Gee, that was swell!" The teacher didn't understand: "What do you mean?" "Why," answered the young man, "you're just like Pastor Brown; you pray right out of your head!"

A small daughter was getting dressed to go to Bible school: "Mommie, do we have Sunday every day this week?"

For 10 days after Burt Nielsen, member of Reformation Church, Washington, D. C., had a stroke, neighbors tried hard to think of something that would be more than just "expressing sympathy" to his family. Then one of them remembered Burt had planned to paint his row house on Memorial Day. While Mrs. Nielsen was visiting her husband in the hospital, the neighborhood descended on the home . . . a fireman, policeman, patent attorney, mechanic, and others who'd never painted professionally wielded brushes with professional skill; housewives supplied trays of hamburgers, hot dogs and potato salad. At lunch, Mrs. Nielsen returned, stopped long enough to say through tears "I've never done anything to deserve this" before rushing back to see if her husband was well enough to hear the news.

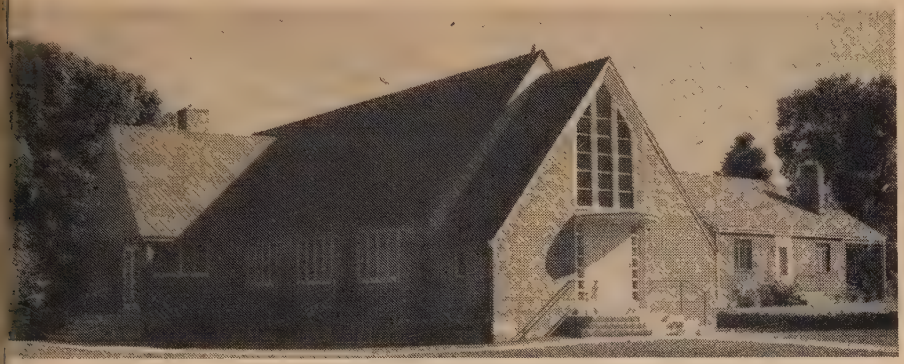
When the price of white carnations sailed out of sight, a member of Lake Park Church, Milwaukee, Wis., presented five sets of ushers' insignias —small badges consisting of a gold cross on a background of the seasonal color.

honors in the nationwide search for the seminarian preacher-of-the-year, sponsored by the Chicago Sunday Evening Club and *The Pulpit* magazine.

Bringman's sermon, "The Sign of the Times" and Stauffer's "The Crowd Who Misunderstood," were among seven receiving honorable mention. Students from 125 seminaries participated. Candidates were judged on personality, pulpit poise and delivery as well as sermon construction and content.

The winning sermon (by an Evangelical Seminarian) was delivered before the May 27 session of the Sunday Evening Club.

ELEANOR SHUMATE, daughter of the Rev. Albert J. Shumate (Grace Church, Rural Retreat, Va.), presided at last month's Marion College May Court. Ceremonies were conducted late in May, after the press deadline for ULCA College May Queens (see "The Lutheran," May 23)



**Roanoke (Va.) Mission Completes Building of Church**

new $75,000 church was recently completed by members of Trinity Church, Williamson Road, noke, Va. The parsonage, at right, was completed two years ago at a cost of $13,000. Pastor wey L. Heglar reports a confirmed membership of 100 in this suburban mission congregation

## ILLINOIS

### inartz Addresses Chicago Grads

"THE SUPREME NEED of the church in this irlwind age is men who hunger and thirst er righteousness," declared Dr. F. Eppling inartz in his address to the graduating ss of the Chicago Seminary. The ULC retary maintained that we must do more n be against evil, more than "black ights on black chargers with lances lev- d"; we must have a "desire for God." e baccalaureate service was held in Holy inity Church, Chicago.

THE HON. SID SIMPSON, representative m the 20th district of Illinois, was the mmencement speaker. He told the grad- tes: "Your generation's interest in govern- nt depends on whether free enterprise ll survive," and added, "When we worry ore about what our government is giving than what we are putting into it, we cer- nly are defeating the purpose of govern- nt."

ON MAY 20, members of Christ Church, icago, celebrated 120 years of anniver- y the 40th year of the founding of the ch, 40 years since the pastor's ordina- n and 40 years of continuous service of and Mrs. George P. Lottich.

GROUND-BREAKING SERVICES for a new $300,000 brick and stone church were held by St. Paul's Church, Dixon.

THE REV. WILLIAM H. SWARBRICK has resigned as pastor of Mt. Moriah Church, Anna, to accept a call to St. Mark's Church, Dubuque, Iowa.

MRS. HARRY CODER, Cairo, was elected president of the Southern Conference WMS and Mrs. Millard Stiles of Chicago was re-elected president of the Chicago Conference WMS at their spring sessions.

Correct dates for Camp Lu-So-Co are July 22-28 reports Camp Director (Rev.) W. A. Hover, 114 E. Eighth St., Mt. Carmel.

ST. PAUL'S CHURCH, OREGON, dedicated a new two-manual pipe organ.

The Rev. Marcus F. Otterbein, associate secretary of the Parish and Church School Board, has accepted the call to North Austin Church, Chicago. He is the son of Dr. F. W. Otterbein, pastor emeritus.

MEMBERS of Ridge Church, Chicago, and Pastor James R. Spaid recently dedicated a set of 21 chimes, a gift memorializing the late O. Lee Ewert.

DR. JOSEPH SITTLER, JR., of the faculty of the Chicago Seminary, was the baccalaureate speaker at the University of Chicago.

CLYDE G. STEELE

# NEBRASKA

## Synod Concerned Over Pastors' Pay

AN OBJECT OF IMMEDIATE concern in synod is the matter of pastors' salaries. Upon suggestions made by President Schuldt, and in some cases without suggestion, the people in our congregations have responded well in furnishing more adequate support. "Support that seemed reasonably adequate a year or two ago is no longer sufficient," says President Schuldt. "The rise in the cost of living and the increased cost of pastoral work (car expense, books, etc.) make it necessary to giver further consideration to this item. Often congregations do not realize that pastoral support has been inadequate until they become vacant and are faced with the problem of calling another pastor," he says.

Beginning June 3, St. Paul's Church, Hardy, re-established itself as a distinctly Lutheran congregation. For several years the Methodist church and St. Paul's had been holding services jointly under an arrangement known as the Union Church of Hardy.

DURING THE summer Seminarian Robert Lesher will assist at Kountze Memorial Church, Omaha. He is son of Dr. and Mrs L. H. Lesher of Lincoln.

A LOYAL group was organized in Unitec Church, Spencer, in May. The organizatior will meet monthly for lesson study and serv ice projects, and will include ages from 21 years up.

DR. EMIL GOMANN has accepted a call tc Grace Church, Gurley. He has been servinç at Saskatoon Seminary as professor of Olc Testament and Hebrew as well as dean.

PASTOR KENDIG RUPLEY has resigned a Hampton to accept a call to Luther Me morial Church, Omaha, effective Aug. 1 In recent months the congregation has beer supplied regularly by Central Seminariar Robert Haut of Central Seminary. Eacl weekend a member of the council has fur nished transportation and accompaniec Seminarian Haut in calling on the sick, pros pective members, etc.

ACCORDING to President T. J. C. Schuldt congregations vacant include: Benedict, Wol bach, South Sioux City, Fremont, Nebraska City, Hampton, Auburn, Hardy.

SALEM CHURCH Bible school, Fremont had a first-day attendance of 145.

FOR THE SECOND consecutive summer

Bedridden mother watches daughter's confirmation (see opposite page)

MADRA MAY IS CONFIRMED
. . . television had a heart

nicipal band concerts and union church vices will be combined in Sunday eve- g programs in Fremont.

DR. RALPH W. LIVERS, formerly of Coun- Bluffs, Iowa, now retired in Fremont, has en up his duties as supply pastor at Salem urch, Fremont. Dr. Livers will serve un- a pastor will be named to succeed the v. Fred W. Kern.

NGMAR TIMM, a foreign exchange the- gical student, whose father is a Lutheran tor in the eastern zone of Germany, will working in Our Redeemer, Omaha, par- assisting Pastor Harvey Clark.

May 27 was a special Sunday at Christ Church, Davenport, a rally and reunion day for all whom Pastor Henry Dumler had con- firmed, baptized, and received by letter or renewal, during his ministry.

SEVERAL PLEDGES for God's Acre are out- nding in Grace Church, Walton. The reg- r church offering for each first Sunday the month goes for apportionment.

PAUL WIEGMAN

## NEW YORK

### Webster Gives Two to Ministry

BUFFALO—Two sons of Immanuel Church, bster, are now in the ministry: the Rev.

ELECTRONICS

## story of the week

SEVERAL YEARS AGO, Mrs. Mardrie Jones' Los Angeles doctor informed her she had an incurable disease of the central nervous system. Multiple sclerosis, he called it.

Since, her condition has grown progressively worse. Months ago, she could only walk around the house; then she had to be helped. As time went by she became bedfast; finally, she lost all feeling in her limbs.

Her chief concern was her diminishing chance of getting to Advent Church for the confirmation of her 12-year-old daughter, Madra May. Her pastor, the Rev. Henry Scherer, shared her deep distress, but couldn't see any solution.

As a last straw, the minister phoned The Los Angeles TIMES' radio-television division. He wondered if there was any possible way an electronic set-up could be made that would enable Mrs. Jones to hear the confirmation service from her bed. He admitted to a station official that he didn't know too much about microphones, telephone circuits and such.

Perhaps, said the man on the other end of the wire, it could be arranged so Mrs. Jones could actually see the service without ever stirring from her pillow . . . did the Jones family own a television set?

Yes, they did.

SUNDAY MORNING, cameramen from KTTV's Television Newsreel moved freely about the nave of Advent Church, shooting motion pictures as the confirmation service progressed. It may have been a little irregular, such activity during worship, but the congregation and pastor understood; they knew how much all this meant to Madra May's mother.

That evening, the Joneses watched most of the service from their bedroom. Mrs. Jones missed the sparkle in Madra May's eyes as she received her confirmation certificate, but she was happy!

—DICK SUTCLIFFE

CARTHAGE College's proposed half-million dollar Chapel-Music Hall (see Campus)

Floyd Buchholz, ordained in 1946, is serving as pastor of Tabor Church, Buffalo, and the Rev. John Campbell, ordained at the recent convention of synod, has accepted a call to St. John's Church, Manorton. To observe the event, both pastors participated in a special service at Immanuel; Pastor Buchholz preached.

MEETING IN ROCHESTER over the weekend of May 25 synodical Luther Leaguers elected Edward Schaertel of Concordia Church, Buffalo, president. He succeeds Bart Green of Forest Hills, L. I. Principal speaker at the fellowship banquet was Dr. Charles B. Foelsch, New York City.

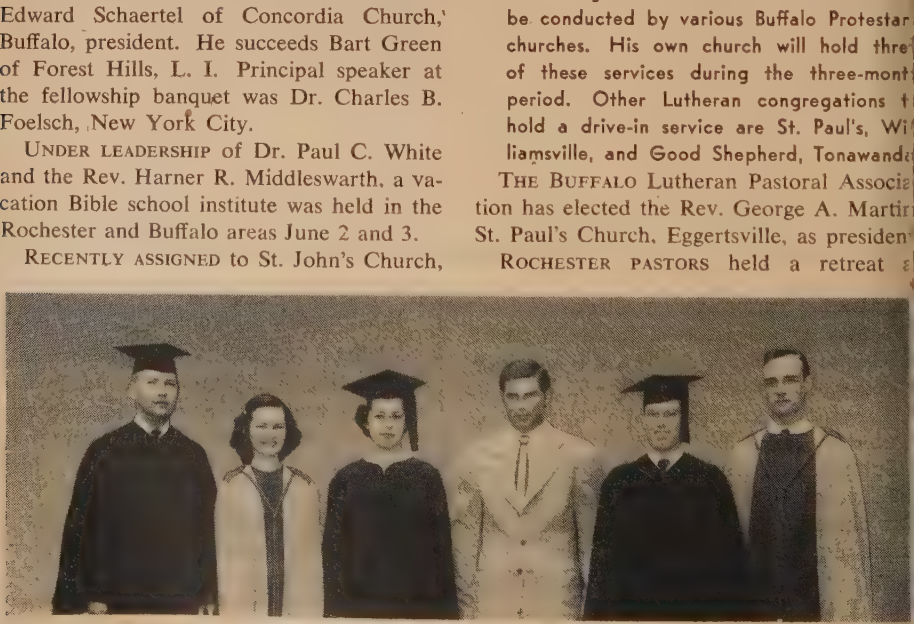
UNDER LEADERSHIP of Dr. Paul C. White and the Rev. Harner R. Middleswarth, a vacation Bible school institute was held in the Rochester and Buffalo areas June 2 and 3.

RECENTLY ASSIGNED to St. John's Church, Rochester, for his clinical training was th Rev. Teodors Ziraks, a DP pastor ordaine by the Church of Latvia in 1933.

The Rev. Martin J. Hoeppner, pastor c St. John's Church, Buffalo, has been name chairman of the Summer Drive-in Servic Committee of the local Council of Churche Drawing from his successful experience of year ago, Pastor Hoeppner has arranged continuing summer schedule of services t be conducted by various Buffalo Protestar churches. His own church will hold thre of these services during the three-mont period. Other Lutheran congregations t hold a drive-in service are St. Paul's, Wi liamsville, and Good Shepherd, Tonawanda

THE BUFFALO Lutheran Pastoral Associa tion has elected the Rev. George A. Martin St. Paul's Church, Eggertsville, as presiden

ROCHESTER PASTORS held a retreat a



NEWBERRY College 1951 student awards went to (left to right) Clarence Yonce, citizenshi medal, key for meritorious service as student body president; Vera Thompson, Summerland Colleg scholarship; Betty Boliek, meritorius service key as president of Women's Council; Max Dubos Laval trophy; Charles Riley, meritorious service award as Men's Council chairman; and Karl Suh Lutheran Brotherhood scholarship winner. Awards were presented on Commencement Day

ndaigua Lake early this month (11-12).

The Rev. William A. Rowen was in- assistant pastor of Parkside Church, ffalo, by the Rev. Hermann B. Miller, ference president.

Christ Church, Rochester, observed the anniversary of the ordination of its tor, the Rev. Walter Cowen, June 17. David G. Jaxheimer, assistant to the sident of synod, spoke. Christ Church t present engaged in a $10,000 renova- and repair program.

On July 1 the Rev. John W. Vannorsdall leave St. Paul's Church, Blossom, and John's Church, Elma, to become pastor Trinity Church, New Haven, Conn.

Dr. Ralph W. Loew, Buffalo, delivered baccalaureate sermon at the commence- nt exercises of Susquehanna University.

The American Baptist Convention meeting in Buffalo was addressed by ULCA President Franklin C. Fry, speaking in behalf of the National Council of Churches.

Dr. Roberta Bitgood, organist-director, ly Trinity Church, Buffalo, was conven- chairman for the Regional Convention the American Guild of Organists held e 18-21 in Buffalo.

FRANKLIN L. JENSEN

## NORTH CAROLINA

### Evangelism Gets Shot in Arm

Evangelism is being given new emphasis synod. Alarmed by the 3 per cent gain in ilt membership, and challenged by the ering statement of ULC Secretary F. E. inartz at the recent synodical convention, committees of synod have already begun ail-out program to inspire pastors and pple for an effective evangelistic advance. A Workshop on Preaching-Teaching Mis- n techniques was held at Haven Church, isbury, May 16, with Pastors Peter xnis, Royal Lesher, and Clifton Weihe vangelism section of the ULCA Board Social Missions) as instructors.

Synod President F. L. Conrad repre- ted the ULCA at the recent meeting of Nebraska Synod.

## CAMPUS

CARTHAGE College's board of trustees voted recently to approve letting of contracts for the college's new $500,000 chapel-music hall (see cut opposite). Of functional design, the new building will house an auditorium, classrooms, office space and studios for the speech, music and radio departments. The board also approved a "master" plan for campus development during the next 20 years.

MUHLENBERG College alumni have put into effect the "Loyal Legion" composed of loyal graduates of the college willing to invest $10 to carry the institution through the present emergency. Beginning with an original group of 48 men, each will be requested to contribute $10 and find five others who are willing to do the same. Eventually, 7,500 persons will contribute $75,000 towards the current deficit of $90,000. The difference will be met by the college administration.

THE LUTHERAN DEACONESS Conference held its 30th annual sessions at Philadelphia Motherhouse June 11-14, heard papers by Sister Anna Ebert, "Structure Study of the Diaconate" and Dr. E. Theodore Bachmann, "Inventory of Fields of Deaconess Service."

WITTENBERG College's Alumni Association this month elected Dr. Paul P. Anspach, pastor of Second Church, Springfield, O., as president for 1951-52.

SUSQUEHANNA University's Women's Auxiliary has donated $1,000 toward the new conservatory of music, bringing to $17,000 funds contributed during the past three years by the women.

GETTYSBURG College's baseball coach, Ira Plank, was recently honored by the American Association of College Baseball Coaches "in recognition of his service in coaching and developing intercollegiate baseball for over 25 years" (during which) "he has gained the respect of his associates . . . by his inspiring example and accomplishments. Ira is a brother of the famed Eddie Plank of Baseball's Hall of Fame.

78 charter members organize Bethlehem Church, Los Alamos, New Mexico (see opposite)

THREE NORTH CAROLINIANS attended the Editors' and Writers' Workshop held at Gettysburg Seminary, June 5-8. They were Pastors David F. Johnson, Salisbury; John A. Ritchie, Landis; and Herbert W. Stroupe, Jr., Raleigh.

A unique confirmation was held at Bethlehem Church, Hickory. Four catechumens of Bethlehem Church brought their mothers with them into the church. Two of the mothers came by letter of transfer, two by profession of faith.

FORMAL OPENING of the new Mission Church of Reformation, Taylorsville, was held May 20. H. E. Isenhour, chairman of the mission committee of synod, and Synod President F. L. Conrad were speakers.

Luther League Executive Secretary Leslie Conrad, Jr., was right at home when he spoke June 3 before a Luther League Rally for leaguers in Hickory. Secretary Conrad spent four years on the Lenoir Rhyne campus.

SIX BROTHERHOOD district meetings are scheduled for July 29.

ROSCOE BROWN FISHER

## PENNSYLVANIA

### Manheim Lutherans Pay Ground Rent

LANCASTER—The annual Festival of the Red Rose, at Zion Church, Manheim, was held June 10 when the congregation made its traditional payment of "one red rose

80 charter members organize St. James' Church, Houston, Texas (see opposite)



PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

ground rent to the heirs of Baron Henry
lliam Stiegel.

The ceremony follows the requirement
the deed given the congregation in 1772.
e roses used are taken from the Stiegel
morial bushes in the church yard. The
dress was delivered by the Rev. Gunnar
udsen, Reading.

The 70th anniversary of Christ Church,
Lancaster, was celebrated last month with
a series of services and a number of dis-
tinguished speakers. The anniversary also
marked completion of the church school im-
provements made at a cost of $25,000.

A NEW MEMORIAL PLAQUE was unveiled
Grace Church, as a tribute to the three
ceased former pastors.

When the roof began to push in the ceiling,
mbers of Zoar Church, Mt. Zion, knew it
s time to do something. One year later
edication services for the improvements
l renovations, costing $10,000, were held.
e Rev. Claude Schick was principal
aker.

COUNTY AGENTS, 4-H and Grange leaders
re guests at a service of the Blessing of
Fields, sponsored by the Lancaster Con-
ence and held at Zion Church, East Han-
er.

THE ALTAR in the Junior Department of
John's Church is a relic of the original
urch building which was replaced more
n 50 years ago. Five new rooms have
ently been converted from the large gen-
l storage room in the basement at a cost
$22,000.

DR. CYRIL C. RICHARDSON, professor at
ion Theological Seminary, was speaker
the annual assembly of the United
urches of Lancaster County, supported
the leading Lutheran churches of the
mmunity . . . DR. ERNEST HOH delivered
baccalaureate sermon at the J. P. Mc-
skey High School service, and the REV.
LESLIE A. LEBO, Millersville, offered the
ocation at the commencement exercises.
th pastors have children in the class . . .
YMAN FRED GALEBACH, Grace Church,
s host to pastors and their wives at a June
cing at his summer home at Spring Lake

## HOME MISSIONS

NEW MEXICO: 141 baptized members (78 charter) make up the membership roll for Bethlehem Church, Los Alamos, New Mexico, organized April 8. Dr. A. M. Knudsen, secretary of the Board of American Missions, preached the organization sermon; the Rev. Charles A. Davis is mission-developer.

TEXAS: Eighty charter members organized St. James' Church in Houston, Texas, on April 1. Participating in organization service were: Synod President Lewis P. Speaker, BAM Secretary A. M. Knudsen, Synod Treasurer C. H. Warner and Pastor D. I. Dolton. For the time being the congregation is worshiping in the Civic Club (see cut opposite) which has been arranged as a church.

NORTH CAROLINA: Lutherans of North Wilkesboro, 26 charter members strong, organized North Carolina's 172nd congregation on June 3. Pastor Charles A. Phillips, former "Lutheran" correspondent, organized the mission, to be named Atonement Church; Synod President F. L. Conrad, Sr., preached the sermon on organization day.

FLORIDA: Ninety charter members were received into St. Mark's Church, Coral Gables, on that new mission's organization day, April 15. A congregation of 147 heard Florida Synod President Royal A. Yount preach, watched Pastors J. L. Frantz and W. Baxter Weant participate in reception of members by transfer, confirmation, and infant and adult baptisms. Miami Beach Pastor Luther A. Thomas spoke at an afternoon community rally.

PENNSYLVANIA: Climax to work begun in Delaware County in 1949 was reached April 15 with organization of Holy Spirit Church, Secane. After worshiping for months in a private home, later in a community hall, the congregation has purchased property, plans to build as soon as possible. Dr. Emil E. Fischer, president of the Ministerium of Pennsylvania, preached the organization sermon.

. . . A BUS LOAD of laymen from Lancaster journeyed to Reading for the laymen's meeting in connection with the meeting of the Ministerium of Pennsylvania. WILLIAM F. KIEHL was in charge.

THE ANNUAL convention of Bible schools was held June 13 at Grace Church.

ERNEST J. HOH

## PENNSYLVANIA

### $160,000 Improvements Dedicated

YORK—Addresses by Central Pennsylvania Synod President Dwight F. Putman and Camp Nawakwa Director Reginald Deitz, and an organ recital by world-famous Organist E. Power Biggs highlighted dedication of $160,000 improvements of recently completed First Church, Carlisle.

Special services were conducted May 13 with Dr. Putman as speaker, the following Wednesday night when Pastor Deitz addressed a Sunday school rally, and on June with the organ recital.

**The congregation plans a 50th anniversar of the dedication of its present buildin sometime this fall (November) when th congregation will be 186 years old. It ha already extended to the Central Pennsylvani Synod an invitation to hold the 1952 con vention in its church.**

Improvements dedicated last month in cluded re-leading of all windows, repairin of roof, side walls and towers ($10,000) new furnace, heating system and oil burner ($13,000); new rooms for beginners, pri mary, junior and nursery departments un derneath the nave ($38,000), redecoratin nave, chapel, and Sunday school ($12,000) new carpet in nave ($10,000), rearrange ment of chancel ($8,000), new organ cham ber and prayer room ($8,000), new orga ($33,000), and refinishing of pews and th insulation of the entire structure.

During the three-year period of renova tion and rebuilding, the congregation ha met all benevolences in full, as well as kep pace with Lutheran World Action an Christian Higher Education Year drives.

MT. ZION CHURCH has broken ground fo a $67,000 addition to the church.

ST. MATTHEW'S CHURCH, Hanover, h voted to erect a $95,000 addition to th Sunday school.

DR. RALPH C. ROBINSON, Spring Grov recently celebrated the 25th anniversary his ordination, the REV. J. H. HEGE, Dove his 35th.

ST. MATTHEW'S CHURCH, York, has pu chased a new parsonage; the present parso age will be razed to make place for the ne Sunday school building. PAUL LEVI FOU

## WESTERN CANADA

### Empie Boosts Lutheran World Actio

DR. PAUL EMPIE, executive director of t National Lutheran Council, gave Luther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June 24th to September 2nd
Services
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Church School at 9:45 a.m.
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orld Action a decided boost in western anada when he visited the prairie provinces st month. His firsthand information of e situation of the Lutheran Church in urope, Asia and other continents thrilled e audiences with the realization of the portance of LWA.

In the first week in June Pastor Dexnis, associate secretary of evangelism, accompanied by Pastor Fred Mueller of Hamilton, Ont., toured the Synod of Western Canada, holding institutes on evangelism. Their presentation merited a much larger attendance than was possible at this time of the year. Rural representation was definitely impeded by seeding operations, greatly hampered by unfavorable weather conditions.

(GROUNDBREAKING ceremonies for new urches took place in two areas. At Regina, sk., St. Paul's congregation, a mission of o years' standing, broke the first ground ee cut page 47) May 27 for a $40,000 urch. The congregation of Good Shepherd Church, Stony Plain, which found its former house of worship too small, is building a new church on the same location, and also recently held a ground-breaking ceremony. Both churches are expected to be completed by this fall.

LAKE KATEPWA CAMP in Saskatchewan is in full swing throughout the month of July with an Adult Retreat July 3-4; Augustana Bible Camp July 9-15; Leadership Training Camp July 16-22; Junior-Intermediate Camp July 22-28. Miss Frances Dysinger, promotion secretary of the Women's Missionary Society, will attend the lay-retreat; Pastor

## South Carolina Commissioning

e Rev. and Mrs. Robert Meynardie (left), issionaries under appointment to serve the LCA Board of Foreign Missions in Japan, were mmissioned in Advent Church, Naval Base, harleston, South Carolina, June 3 by Dr. Karl . Kinard (right), South Carolina Synod presnt and a member of the board. Advent is e home church of the couple who will sail for pan early in September


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Wahl and Miss Gillstrom of the Parish and Church School Board the other two camps.

SIX PARISH education clinics were sponsored by the ULCA Parish and Church School Board this month beginning at Emerson, Manitoba, June 3 and finishing at Hay Lakes, Alberta, June 15. The Rev. Lawrence Reese, assisted by Miss Eleanore Gillstrom, educational missionary for Western Canada, conducted the clinics.

"WE ARE NEARING the 100 per cent mark in pledges for CHEY," says Director Alexander Graf, who is confident he will be able to report his goal achieved when synod meets this week at Saskatoon.

**Sixty more young people from congregations around Edmonton spent Victoria Day holiday at Mulhurst Beach to build a dining hall on their camp grounds. By evening the walls were up and roof on. On a later Saturday another group went out to put on finishing touches. The first week in July the leadership training camp will be held there. In the second week the junior camp will enjoy the new dining hall.**

TRINITY CHURCH, SASKATOON, claims the first ULCA Brotherhood in synod though there are a number of local men's societies. Recently Synod President J. E. Bergbusch presented the charter. Professor Nehrenz presented the Brotherhood a fourfold challenge: to increase and improve in worship, education, service and fellowship.

CONCERNED about the increasing desecration of the Lord's Day the Ministerial Association at Flin Flon, Manitoba, decided to do something about it. Throughout the summer they are going to use visual aids, such as motion pictures and posters, advertising over the radio and in the press, special releases in the newspapers and special services at the lakeside, if possible, to counteract the commercializing of Sunday and impress upon the membership of the churches the importance of keeping seasons of worship open and unimpeded by all kinds of sports events.

E. G. GOOS

## DECEASED

### James L. Fisher

James L. Fisher, prominent North Carolina Synod layman and former member of the Board of Publication of the United Lutheran Church in America, died May 7. He was 76.

Just a few weeks before his death, he had been named "Man of the Half Century" by


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astor Heinz Dahle breaks first ground for new 30,000 church as members of St. Paul's Church, egina, Sask., watch. With him are Pastors tto E. Goos and K. W. Sterzer. The new build- g will seat 200, will include a basement as- mbly room and classrooms. The congregation not quite two years old, has already built and edicated a parsonage

ivic leaders of Salisbury, where he had een a prominent businessman for many ears. In addition to serving on the city ouncil, he had been mayor (elected by the argest vote ever recorded in the city's his- ory), had served on boards of many civic nd municipal organizations. For most of is business career, he was associated with he Wachovia Bank and Trust Company.

For nearly 50 years, he was a member f St. John's Church, served well over 40 ears on the church council. For three dec- ades, he was teacher of the young men's Bible class that was named in his honor in 947 on celebration of its 25th anniversary.

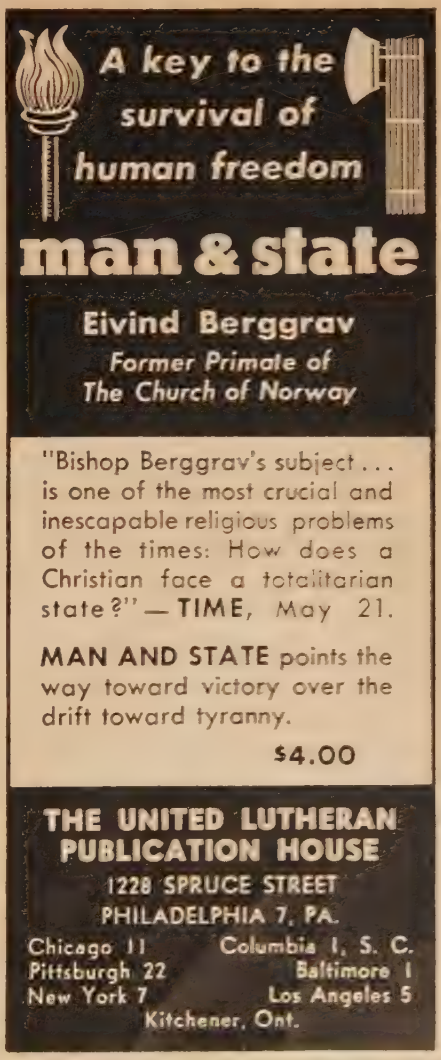
He was active in the St. John's and North Carolina Brotherhoods. He served the ULCA Board of Publication for two terms, was chairman of that board's finance committee for a number of those years. He was also a member of the Southern Seminary board of trustees for one term and represented the North Carolina Synod at six United Lu- heran Church conventions.

### Rev. Karl Richter

The Rev. Karl Richter, retired New York Synod pastor living with a son in Grand Rapids, Mich., died in the Michigan community May 26. He was 69.

Born April 14, 1882, in Ionia, Mich., he attended Fort Wayne College and Concordia Seminary. Following ordination he served in pastorates that included Newfane, Pekin, and Buffalo, N. Y., and Manchester, Conn. At the latter, he served 17 years. He was retired in May 1950.

Surviving are his wife; three sons: Harold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**ABINGDON-COKESBURY**

Richter, of Grand Rapids, Mich.; Jerry Richter, of Orange, Conn.; and Walter Richter, of Trenton, N. J.

The funeral service was conducted in Ionia on May 29 by Dr. Ralph J. White, of Grand Rapids.

## ULC CALENDAR

JUNE

26-28. Women's Missionary Society Convention. Wartburg Synod. Bethany Church, Burlington, Iowa

27. WMS Convention. Nova Scotia Synod. St. John's Church, Mahone Bay

27-28. Board of American Missions. Hotel New Yorker, New York City

JULY

6- 8. Luther League Convention. Michigan Synod. Gun Lake

6- 8. LL Convention. Ministerium of Pennsylvania. Ursinus College, Collegeville

7- 8. LL Convention. Texas Synod. Trinity Church, Victoria

11-13. LL Convention. Central Pennsylvania Synod. Beaver College, Jenkintown

12-15. LL Convention. North Carolina Synod. First Church, Albemarle

14. ULCA Brotherhood Executive Committee, Lutheran Building, Bethlehem, Pa.

14-15. LL Convention. Kansas Synod. Camp Wa-Shun-Ga, Junction City

19-20. LL Convention. Mississippi Synod. St. John's Church, Louisville

22-28. LL Convention. Iowa Synod. Camp Okoboji, Milford

22-24. LL Convention. West Virginia Synod. St. Paul's Church, Huntington

23-30. LL Convention. Pittsburgh Synod. Camp Lutherlyn, Prospect

26. WMS Convention. Mississippi Synod. Providence Church, Burns

27-29. LL Convention. Illinois State. First Church, Decatur, Ill.

AUGUST

4- 8. WMS Convention. Nebraska Synod. Midland College, Fremont

**13-17. National Convention, Luther League of America. Iowa City, Iowa**

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# IN CONCLUSION . . . . . .

SOMETIMES WE HEAR about a congregation that is "run" by one man. Some fellow with a big voice or a lot of money tries to make all the decisions how the church shall manage its affairs.

There's usually a tendency for a strong-minded, powerful fellow to wish to be boss. He has a hard time yielding gracefully to the vote of the majority. And if he has a business which he owns himself, he is most unlikely to let other people tell him how to run it.

That has always been true of nations also. Sometimes a few nations have worked together successfully in an alliance, but usually only when in conflict with another group of allied nations. There will be something radically new in the world if a great majority of the countries of the world, the powerful along with the weak, can learn to decide things together through the United Nations.

ONE THING THAT CAME UP repeatedly in the U.S. Senate investigation of the dismissal of General Douglas MacArthur was this question of whether the United States must consult with other nations on foreign policy. Secretary Acheson said the U.S. would consult the United Nations before entering into any armistice in Korea. Senator Guy Gillette expressed his disapproval of such limitation of U.S. freedom of action.

General MacArthur in one of his Texas speeches this month came out strong on this question. He said the United States is now "to be largely influenced, if not indeed in some instances dictated to, from abroad, and dominated by fear of what others may think or others may do." He thought this "tends to depart from the traditional courage, vision, and forthrightness which has animated and guided our great leaders of the past."

I suppose some young fellow who has always been accustomed to having his own way feels much like this when he gets married and finds that he has to talk things over with his wife before he makes decisions. Some people never learn this difficult lesson of how to live with others.

But as this world of today stumbles and blunders along in search of a road to enduring peace, the biggest lesson to learn is that no nation can act as it pleases. We are a family of nations, small and great. I believe that God is testing out the United States during this century to determine whether it can be the first of all the proud and powerful nations to subject its will to the common welfare of mankind.

Plenty of newspaper editorial writers are shouting at the top of their voices against the U.S. limiting its freedom according to the opinions of the British or some other people. They don't understand the one essential thing which may be coming into existence now—a world community in which a majority of nations may learn to act together.

THERE CAN BE NO TRUE FAMILY of nations until all know and love one common Father. But we who do know that all people are created by one God must act according to that knowledge in love and trust toward others. It's a lot easier to talk about this in a sermon than it is to work it out at the U.N. headquarters. And we shall certainly be involved for a long period of years in the stress and strain of trying to live as a family of nations. It can't be achieved quickly.

But I have a preacher's simple-minded notion that this is the great destiny for America.

*Elson Ruff*

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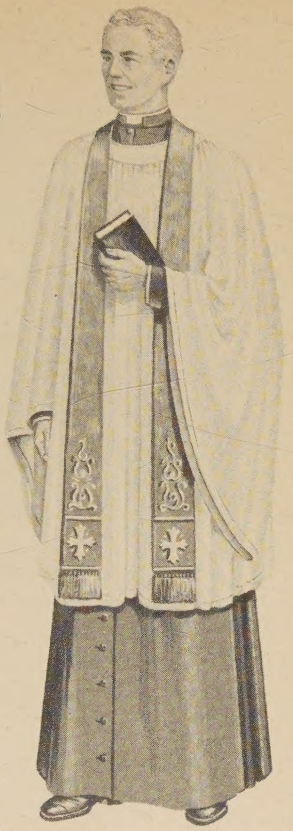

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